

Division 1
Section 7
No. 1000

RESERVE
STORAGE

THE MISSIONARY HERALD

VOLUME LXXII. — NUMBER 2

FEBRUARY, 1876

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BOSTON

Published by the American Board of Commissioners for
Foreign Missions

.CONGREGATIONAL HOUSE, 1 SOMERSET STREET

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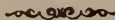
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THE MISSIONARY HERALD.

VOL. LXXII. — FEBRUARY, 1876. — No. II.



FOREIGN MISSIONARIES AND FOREIGN MERCHANTS.

BY A RESIDENT AT CONSTANTINOPLE.

THE statement is sometimes made, and with sufficient frequency to render it a stumbling-block to friends of mission work, that the results of foreign missionary labor are not such as to prevent merchants resident abroad, as well as passing travellers, from scoffing at missions and missionary laborers. And even after this statement is shorn of most of its force by showing that the loudest scoffers are the men who inquire the least into the facts, there still remains a residuum of truth about it. There is a half developed feeling in the hearts of travellers, — of those even who desire to see the truth in the case, — and also in the minds of well disposed foreigners in business in cities occupied by missionaries, that so far as they have observed, there is a lack of adequate results, in view of the labor expended. And the well meaning explanatory remarks of good Christian people who have this feeling, may, from their apologetic tone, occasion far more serious doubts in the minds of their hearers.

That the visible results of missionary labor do not satisfy the longings of Christian hearts, is a fact which must ever remain. If the observed results of labor approximated the fulfillment of the hopes of the laborers, there might possibly be less of that agonizing in prayer which a deferred hope calls out, and which is of vital necessity to full success.

But it may be well to suggest how a lack of results may be too hastily inferred to exist, after personal observation of a single case; for this one case may possibly find a parallel in others. At Constantinople, the missionaries of the American Board used to live in Pera, the part of the city inhabited by foreigners. Foreign merchants resident at Constantinople were, in those days, in constant social relations with the missionaries, knew what they were doing, saw all their successes and failures with their own eyes, and commonly felt a real interest in their work. Then passing travellers almost always called at the missionaries' houses, and they, too, felt that they saw tangible results in the congregations gathered, and generally took away with them only pleasant impressions. Now, however, mission work has long ceased to be confined to Pera, and with the enlargement of operations in Constantinople, the mission-

aries have disappeared from that part of the city. Sent to preach to the people of the country, they live among those people, as other foreigners do not. The distances of the city are great,¹ and the difficulty of locomotion by day, and its impossibility by night, are a bar to the existence of intimate social relations between missionaries and their friends of the foreign business communities. Moreover, the foreign merchants have nothing in common with those of the people who speak only the languages of the country, while the missionaries' hearts are drawn to them in a manner quite inexplicable to business men. And so, living apart, apparently preferring other society, the missionaries drop out of the social circles of the other foreign residents. Even toward the representatives of his government, the missionary's relations assume less of a social nature, and become more limited to the demands of the missionary work.

The consequence of this separation of missionaries from everything but their own work and their fellow laborers is just what might be expected in the ordinary conditions of society. The foreign merchants salute the missionary just as cordially, and feel just as friendly towards him as ever; but they begin to feel that they do not know him. Once he used to be working; they could see it every day, with their own eyes; now they wonder what he can be about, as they never see his work. He used to preach to them, baptize their children, bury their dead; but now the congregation of foreigners that the missionary gathered has crystallized into a church, with a pastor of its own, and its members wonder why the anniversary meetings and the missionary meetings have stopped, — why the missionaries have disappeared. Once, when they went to the missionary's house, they could see one large room set apart for a chapel, with its benches and pulpit; and there, if they chose, they might see on the Sabbath a congregation which seemed to give evidence of thrilling success among the people. Now, no such "chapel" exists in any missionary's dwelling, and no imposing structure advertises the place where any congregation gathers on the Sabbath; so that the foreigners, to whom the language of the people is unknown, hardly realize that the congregations do still exist. Under such circumstances it does not take very long for the best intentioned member of the business community to arrive at a state of feeling which will lead him to answer questions about the missionaries residing in the city somewhat in this way: "O yes, there are some missionaries here. They are excellent men, and they have a book depot over in Stamboul, and some schools, I believe. They used to be doing a good deal, but one never sees them now a days. You see it is a hard place to work, here in Constantinople."

And the enlightened inquirer drops in at the book depot, finds a fine building and a number of gentlemen who talk to him pleasantly of the home-land, give him statistics of the work in the interior, and tell him of the "Home," and he goes on his way. But when next he sees the statement that eight American missionaries reside at Constantinople, he remembers how little he saw, and what he heard from the merchant, and he ponders in his heart things which he does not like to speak. And yet this same good brother would have been electrified if, on the Sabbath he spent in Pera, he had stumbled upon even the one evangelical Armenian congregation in that quarter, hearing from some interpreter that it is one of the children of the Western Christianity.

¹ The missionaries at Constantinople often live two or three miles from the foreign colonies.

Every year, numbers of good Christians come to Constantinople from over the seas, in the course of their regular "tour"; but only a very few of them have discovered that, every Sabbath, eighteen different congregations of evangelical Christians worship God in different parts of the city, half of these congregations being composed of natives of the country. Lowly and humble they may be, and lost in the busy throngs of the great city, and their places of worship are not such as to attract the attention of foreign passers-by. But at all events these Christian gatherings are there, and God is with them, and their influence is as the slow-working leaven. Now and again a new man is led of God to hear and to receive the truth in one of these congregations; and sometimes the wayfarer writes of his new-found life to his distant home in the interior, and the result which God brings out of it is a whole family, in a far-off corner of Turkey, brought into the light of the Gospel. These things take place, but the resident foreign merchants know not of it; the passing traveller sees no sign; perhaps the missionaries know of it only by accident, as it were, after many days; because it is the still, silent working of God's spirit which gives the real result of missionary labor.

May not the isolation of the missionaries, and their absorption among the people of the country, exist elsewhere, as well as at Constantinople, to explain a certain sentiment against missionaries among the class of foreigners who neither see them nor their work; and to explain, also, what there is of doubt in the minds of some good friends of missions, who would be glad to see and appreciate every encouraging fact if it were only advertised? However this may be, let all doubting ones take courage, with thanksgiving for every *little* token of fruit from labor; for God may do his greatest works unseen even of those who watch diligently for the sign of them.

THE OCCUPATION OF FORT BERTHOLD.

By REV. S. R. RIGGS.

THE occupation of Fort Berthold as a missionary station has been one of the earnest desires of our hearts for several years. Sometimes it has seemed as if we could not wait longer. The question has been, "Who will go for us?" Year by year passed by, and no answer came. But now there comes a voice, saying, "Send us;" and there seems to be a special providence in the whole matter.

Rev. C. L. Hall, of New York city, finished his theological training at Andover in 1874. When there he received an application from Dr. Clark to go to one of the eastern missions; but, although his heart was in mission work, he did not then respond to the call. He had, while in Union Theological Seminary, become much interested in New York city missions; and he went home from Andover with the thought of giving himself to that work. But just then he heard a cry from the extreme border, "Come and help us." He offered himself to the American Home Missionary Society, and was sent immediately to Springfield, D. T., the extreme frontier white settlement on that part of the line. There, the testimony is, he has done good service for the past year. But that place was just opposite our missionary station at the Santee Agency; and

thirty miles above him, on the same side of the river with Springfield, is the mission at the Yankton Agency. He was in a good position to form a favorable judgment of the results of missionary endeavors among the Indians, and, of course, he soon heard of our efforts to find suitable persons to plant the standard of the cross a thousand miles higher up on the Missouri River. He was drawn to that work.

And there, at the Yankton Agency, the Lord had prepared for him a helpmeet. Miss Emma Calhoun, of Ohio, is one of our noblest young women. She has spent the last three or four years in teaching the Dakotas, and has readily acquired their language, which will be of immediate service to her in the new field among the Mandans, Rees, and Hidatsas. And, furthermore, she is enthusiastic in the work of Indian missions.

So far the Lord has prepared for the occupation of Fort Berthold. Are the patrons of the Board ready to follow in the foot-prints of their Saviour? Shall the small amount of money needful to commence this new station not be forthcoming? Shall the Prudential Committee be compelled to say to Mr. Hall and Miss Calhoun, "Wait! We cannot send you this year. Our financial prospects will not justify our taking this additional risk?" Friends of missions! Ye who have deplored through so many years the wrongs which the Red Man has suffered, and who have never forgotten his urgent spiritual necessities, turn to the January Herald, and read the plea which is there made for Centennial Offerings. Read especially what is said (pages 13 and 16) respecting the occupancy of Fort Berthold, that "special" object which, in the opinion of the Prudential Committee, has such immediate and pressing claims upon the liberality of the churches. Having done so, will you not say, by your prompt and generous contributions, "Let these young workers, so manifestly called of God to this waiting field, proceed thereto with the least practicable delay."

Some of the reasons for the occupation of this post we will briefly notice:—

1. It has been an open field for more than two generations. These three confederate tribes have lived where they now do, substantially, and have been what they now are, substantially, for a hundred years. When Lewis and Clarke made their trip to the Pacific coast, they spent the first winter (1803-4) with the Mandans and Rees, not far from their present village. They were then staunch friends of the American people, and ready to receive such civilization as we could give them. It is their boast that they have *never* killed a white man. They have *always* been our friends. Dr. Washington Matthews, of the United States army, who resided near these people for several years, and has published an excellent grammar and dictionary of the Hidatsa language, bears the same testimony to their long-continued readiness to receive civilization.

2. The Indians at Fort Berthold, although composed of these three remnants, so to speak,—the Mandans, the Hidatsas, or Gros Ventres, and the Rees, and although regarded as enemies by the wilder part of the Sioux nation, are really connected in a singular way with our work among the Dakotas. The Rees are a branch of the Pawnees, and their language is quite different from the Dakota; but the languages of the Mandans and the Hidatsas belong to the Dakota family. The Dakota is found to be quite extensively understood by the men, and it is used to some extent as a common language. This, it is thought, will be quite an advantage in commencing work among them. Our books may be

of some use, and our educated native Dakotas may be successfully employed as teachers.

3. Fort Berthold is a strategic point, situated, as it is, on the Missouri where it bends southward, and within about ninety miles of Bismarck, the present terminus of the Northern Pacific Railroad. The next point west on the Missouri is Fort Peck, which is surrounded by Dakotas, and has been recently occupied as a missionary station by the Methodists. Northward from Fort Berthold, in the Dominion of Canada, are the Assinaboines, and others of the Dakota-speaking people. For the sake of the regions beyond, as well as for the Christianization and civilization of the inhabitants of the Fort Berthold reservation, we should at once occupy it for the Master. We cannot suppose for a moment, therefore, that the means to do so will be withheld. Those who pray, "Thy kingdom come," cannot afford to keep back the good news from the heathen Mandans and Rees and Hidatsas, who, although now worshipers of stones, are open to the civilizing and Christianizing influences of the gospel of our Lord and Saviour Jesus Christ.

All the more does it appear fitting and necessary to make this advance in this special work, when we view our relations to the Indians of this country one hundred years ago, and confess to ourselves and to our God that we have not fulfilled our obligations to them. In this hundred years, much of the country which they then occupied, has been taken possession of by the white race. The question is not, "Have we paid them the value of their land; have we been honest towards them in the matter of dollars and cents?" But it is, rather, "Have we done them all the good which an inferior race has a right to expect from a superior?" "Have we preached among them the unsearchable riches of Christ, according to the full scope and import of his 'Great Commission?'" We must confess that we have largely failed. Shall we not, then, make amends for the past; and in this year of our Lord 1876, show such an advance along the whole line of Indian evangelization as to give a sure pledge of the uplifting of these races, in the very near future, with God's help, to the condition of Christian manhood?

RELIGIOUS LIBERTY IN THE UNITED STATES AND IN AUSTRIA.

BISHOP LYNCH, of the Catholic Church, in his sermon at the dedication of the Cathedral of the Holy Cross in Boston, in December last, boasted of the marvelous progress of the Church in this country, because of the freedom it has enjoyed here, in contrast with what it possesses in other lands. "God sometimes gives her a fair field for her labors. So it is in this age and in this country. Ignorance and prejudice she has to encounter, but thank God that here she has a fair field where we may preach her Gospel; where, thank God again, in her own government she is not trammled by civil power; where she is recognized, and can act according to her own laws.

"This God has granted to her in these Western lands, for now one hundred years; and it has been a lesson to other nations. They have tried to trammel her, and what have they gained? Have they not all fallen from abyss to abyss

often the direct result of anti-Christian feeling? Here, on the contrary, where the Church has been free, the growth of all things has been like that in the early centuries."

Similar statements were made by Catholic orators on the occasion of the consecration of a cardinal last spring. The statements were true. The rights of conscience and the largest freedom of opinion are guaranteed alike to the native-born citizen and to the foreigner who may come among us. The Austrian Catholic may build or hire a house for worship; may hold public meetings at pleasure; may print, publish, sell, loan, or give away what publications he may please in reference to his faith; may proselyte, without let or hindrance, whomsoever he can, with no fear of detriment or prejudice to himself or his converts; and hold any place in the church to which he may be called, — as priest, bishop, or archbishop. This is American freedom; this is what is lauded so abundantly by Catholic orators in this country, as for the best interests of their church.

How is it in Austria, where the influence of the Catholic clergy has so long prevailed in the civil government? What one of all the above rights and privileges, conceded to the Austrian Catholic in the United States, has the American Protestant in Austria? Every restriction which the most subtle ingenuity can devise is thrown in his way. He can enter no pulpit; he can hold no public service to preach the gospel; he cannot even occupy a room for a lecture or Bible-reading without official leave from the local authorities, which they are free to withhold; he cannot sell or give away a book or tract, or even loan one, without risking the penalties of the law. Yet Romanism in this country boasts of religious freedom! Would it limit freedom to Catholics alone? Is this the "fair play" it so commends? Or has it behaved so badly in Austria, kept the people so ignorant, had a clergy so immoral, so tyrannical, that it is afraid of the light? We ask for Americans in Austria the same privilege which Austrians have in the United States. We ask for fair play, a free field, and we will abide the result. It is to be hoped that the enlightened Ministry, now conducting so wisely the policy of the Austrian Government in other respects, will remove these restrictions to the free development of the intellectual and moral life of the people.

BRINGING YOUNG MEN TO AMERICA FOR EDUCATION.

THE question is constantly asked by friends of missions, Why not bring young men of promise from India, China, or Turkey, to this country for their education, to go back as preachers and teachers to their own countrymen? Any number of such young men would be ready to come. The experiment has been tried and failed, — once in the Foreign Mission School established at Cornwall, Conn., in 1816, and continued for ten years, at an expense of about \$35,000; and again in another form, by placing Greek and Armenian youth in American academies and colleges. So far as can be ascertained, of the thirty-four youth connected with the school at Cornwall, not one reached the expectation of the friends of the institution; and the record of those placed in our colleges has not been such as to warrant further efforts in that direction.

The single item of the increased expense of education here, is enough to settle the question. It costs from thirty to fifty dollars a year to support a young

man at one of our collegiate theological schools in the foreign field. A five years' course of study, under the care of teachers many of whom would do honor to American colleges and seminaries, prepares the student to hold a place among his own people relatively as high, certainly, as graduates from our institutions hold among us. To bring a young man here, to support him through an entire course of study of eight years at the least, and then send him back, would cost not less than \$5,000,—if sent to one of the more expensive colleges, \$10,000. The item of expense, therefore, is as \$200, on the average, to not less than \$5,000; or, in other words, it would be as economical to educate twenty-five young men at home as one here. Their relative usefulness, in self-denying labors to elevate the social and moral condition of their countrymen, has also led the Board to adopt the policy of educating its native agency in the mission fields.

The experience of the American Board in this regard, is confirmed by the following statements, made at the Missionary Conference held in London last June:—

The Bishop of Edinburgh said: "The cases are very rare and exceptional in which it can be expedient to bring such men to Europe for education. I am aware that there are instances in which this experience has been followed by the best possible results. That it is the policy of the Propaganda would be a strong argument in its favor were it our object to Anglicanize our native churches, as it is the policy of Rome to Romanize her converts. If the native remains long enough in this country to receive a thorough English education, his old associations are destroyed; he returns to his own country an Englishman in his feelings and habits, and the distance between himself and his fellow-countrymen is almost as great as if he had been of European descent. On the other hand, if he only comes for two or three years, he is seldom capable, during that time, of really appreciating, much less of assimilating, the advanced civilization of those who have not been exposed to such violent contrasts, or passed through the extreme phases of human life."

Rev. R. J. Mullins, Principal of Grahamstown Training Institution in South Africa, says: "I am convinced that it is better to train men on the spot, and amongst their fellow-countrymen, rather than isolate them from their friends by sending them to England. They often come back spoilt. After two or three years they return not worth a rush, and I blame the ladies very much for it. They ride about in carriages, and are petted at croquet parties, and become far too fine gentlemen to associate again with their fathers and mothers, clad in blankets and living in clay huts. Therefore, except in very special cases, I would never send a native away from home to be trained for the ministry. . . . At Grahamstown most of them go home once a year, and that prevents them from becoming stuck-up young gentlemen, in kid gloves, which, of course, is not what we want."

STATE OF THE TREASURY.

It will be remembered that the appropriations for the current year were made upon the basis of the income reported to the last annual meeting. In other words, the Prudential Committee felt constrained to assume, in view of

existing financial uncertainties, that the receipts of the Board this year might be no larger than they were last year, and that, therefore, — inasmuch as they were anxious to avoid, if possible, the necessity of reporting a deficit to the next Annual Meeting, — they must needs limit the appropriations to \$475,000, or \$20,000 less than those of the previous year.

A reference to the December Herald (pp. 371-75) will show with what reluctance, with what sorrowful apprehensions, indeed, this reduction was voted. The few weeks which have elapsed since that action was taken, have justified not only the reluctance but the fears. Letters have been received from some of the missionaries already (and others are to come) which are fitted to awaken the liveliest sympathy. "Our salaries are curtailed," it is said, "and yet they were hardly sufficient before! How *can* we live on *less*?" "The native agency is gravely compromised, and just when we need its utmost strength and efficiency. Is it the wish of the Congregational churches to weaken us at such a point, and at such a time as this?" But why speak of the disappointment and heaviness of spirit which are inseparable from all severe retrenchments!

This is not all, however, and there is reason to apprehend that the worst is still to come. The basis of the appropriations for the current year, as already stated, was the income of last year. But during the first third of the present financial year, — September 1, 1875, to January 1, 1876, — the donations and legacies (exclusive of offerings for the extinguishment of the debt of last year) have fallen \$31,841.23 below those of the same period last year! And this, notwithstanding a large advance in the contributions made to our treasury by the Woman's Board. In other words, we have lost on the average, since the financial year began, nearly \$8,000 a month!

It is not difficult to see the rock upon which we are surely drifting. If a reduction of the appropriations from \$495,000 to \$475,000 has caused so much sadness of heart and so much derangement of plan, what will be the effect of a further and still greater reduction, — such as we have too much reason to anticipate?

MISSIONS OF THE BOARD.

MOST of the letters in this number of the Herald are from the missions in Papal lands, and will be found to indicate plainly, that many of the "common people" in these fields, like those among the Jews when Christ came, would hear the truth "gladly" if they were not warned and frightened by their religious teachers. The letters from Western Mexico show that, notwithstanding many obstacles, there is progress. Mr. Edwards tells the story of an enlightened man at Leon, called to appear before the bishop because he had the Ten Commandments pasted on the wall in his house where persons passing by could read them, and of his testimony for the truth and against the worship of images, before the bishop and priests. Mr. Watkins reports encouraging facts in regard to the entrance and progress of truth in several places, where individuals, in larger or smaller numbers, have fully abandoned Romanism, and gladly receive the Scriptures and tracts, stating that these instances represent the average state of things in forty or fifty other places. In another letter he gives a picture of their congregation in the city, with items of interest respecting individual

members, and the remedies employed in vain by the wife and other relatives of one man, under priestly advice, to cure his "heresy," until at last the Holy Spirit brought these relatives themselves to embrace Protestant truth.

Letters from both William and Thomas Gulick, in Spain, report visits to Oviedo, the good work begun there, and incidents of intercourse with the people and with priests on the way, showing how ready many of the former are to read and hear the truths of the gospel, and how determined is the opposition of the latter. The accounts of visits to the shrine of "Our Lady of Covadonga," of an interview with the Governor at Oviedo, and especially of the persecution and attempted murder of a gentle, lovely boy, twelve years of age, because he had embraced the truth, will not be overlooked.

A brief note from Miss Hance, of the Zulu mission, indicates much encouragement in work among the kraals, from which, however, Miss H. fears that she will be obliged to abstain in great measure, on account of health. Two brief letters will be found from Mr. Dwight, of Constantinople, the first noticing encouragement in work at the khans, and the second giving a first echo from abroad, indicating the pain which will come to so many hearts in mission circles, as they hear of their largely reduced appropriations. Who will be responsible for all this sorrow, and all the curtailment of Christian work?

Two letters from Eastern Turkey, well worthy of perusal, present a striking picture of the bankrupt condition of the Turkish Government and the wretched poverty of the people, making self-support by the churches, and by pupils in the mission schools, a matter of increasing rather than diminished difficulty. From Foochow we have the announcement, specially trying at such a time as this, that the mission church near Ponasang — needed every day — has been burned, and should be rebuilt without delay.

Western Mexico.

A PROTESTANT BEFORE A BISHOP.

LETTERS from Guadalajara indicate that there is still much to encourage the missionaries there, and in the region round about. Mr. Edwards wrote, October 27th:—

"I mentioned in a former letter a faithful worker in Leon. He paid us a visit last Saturday and Sunday, and related some stirring incidents about the work in that city, where some of the people are being rapidly won over to Protestantism. The priests, of course, notice this fact, and it rouses their spirit of opposition. A—— has in his house the Ten Commandments, printed in large type, and posted on the wall opposite the entrance, so that even passers-by, if they only look in, may read them. A priest one day noticed this paper, and began reading it; and lo! what was before him but the Ten Commandments. Yes, there they were,

in Leon, in the house of a poor man; and it was evident, by their form and appearance, that they didn't come there by the way of Rome. Was this to pass unheeded? No. As a faithful padre he told A—— that the bishop had matters to settle with him. The poor man was very glad to hear it. He had for a long time desired an interview with that dignity, and he availed himself of the opportunity now offered. When he entered the bishop's presence he found him busily discharging the functions of his office, with a crowd on their knees before him, being confirmed. When the ceremonies were over and the people had dispersed, he approached the bishop, stated why he was there, and related what the priest had said. The bishop seemed to know so little about it that he had to give him a full explanation of the whole affair. He said he had the Ten Commandments in his house, told how he came by them, and said they were the commandments of

God and should be obeyed. He then repeated them one by one, and said that they should be in every house in Leon, that all should have the Word of God read in their families, and intimated to the bishop that it was his business to attend to such matters. The bishop said, in reply, that the Bible was good, but that the people could not understand it, could not comprehend its right meaning; that the power to discern and the authority to explain were in the church. To this A— replied, in words that could not be misinterpreted, that that power and authority pertained to the Spirit of God, who was approachable by all; and in answer to certain questions, he said that he was a Christian, an apostolic Christian, a Catholic Christian, but not a Roman Catholic Christian. The bishop said, moreover, that the Commandments, as he repeated them, were not rightly arranged,—that the one he had as the second, was only an explanation of the first, and that they should not be separated. But A— said to him, and to the priests that were present, that ‘explanation, or whatever they had a mind to call it, there it was in God’s own Word; an absolute command not to worship anything but Himself.’ Thus the bishop and a number of his clergy, quite unexpectedly, and of course unintentionally, found themselves hearers of pure truth.

“The bishop treated A— respectfully, but advised him not to read heretical books, and said, that his library, of twelve thousand volumes, was at his service. He said one thing, also, which it is not my business to reconcile with the general tenor of his conversation,—that he should be glad to have all the people of Leon read the Word of God.”

PROGRESS IN OTHER PLACES.

“Christ’s work is gaining in and around T—. The Bible is much in demand, and the people eagerly read it. The priests seek to put an end to this, and in a village close by they went so far as to steal a Bible from a poor man. The authorities interfered, and two of the priests very gladly left the place, not to show their faces there again. Another, also in

T—, brought himself into such trouble by his opposition to the gospel, that he found it convenient to leave town.

“The truth is advancing and obstacles are being removed. A few days ago we received a letter from V—, who is busily sowing the good seed; and it appears from what he says, that it falls here and there upon good ground. He writes that the people joyfully purchase the Scriptures, and notwithstanding many great obstacles, strive to follow their teachings.”

CHANGES IN THE FIELD.

Several letters from Mr. Watkins, to a correspondent in New England, have been sent to the Missionary Rooms, from some of which extracts will be given. Writing on the 9th of September, he says:—

“In my last, I gave you some idea of the change that has taken place in this field since we came to it, and the extent of territory walked over, at least, by those working for this mission. Lest you receive too favorable impressions from indefinite remarks in regard to our work in the pueblos, I must try to give you a more definite idea of the extent to which the gospel has gained ground in a few small towns, and thus of the average work done in from forty to fifty other places.

“The first place I will notice is Z—, a small town of about two thousand inhabitants, one of the most fanatical places in the State of Jalisco. Eighteen months ago we had not a single friend there, and until then all our exertions to gain a foothold had been in vain. At last the school-teacher there came to visit me and make some inquiry in regard to what the Protestants believe. Ever since that visit he has been known in the town as a *staunch* Protestant, and he has labored hard to instruct his scholars in the Christian doctrines. His school now is more like a Sunday-school than a day-school, and many of the children are well posted in our ‘Christian Catechism.’

“A few weeks ago, in the public exercises of the school, most of the pieces recited were from our books. Through the children, several heads of families have

been reached, and the authorities of the place are now decidedly in our favor. There are at least ten or twelve families there that have completely abandoned Romanism. A work of the same nature has been carried on in a small town west of us, but *far more extensive*.

"A mile or two to the right of Z— is a village of two or three hundred inhabitants. There you find, besides several of the poorer families, the leading family in the place Protestant. This good family give a home to a young school-teacher, converted about six months ago, who has been deprived of his situation because he is a Protestant.

"A few leagues from Z— you come to a place where there are a few small houses, and always a small body of soldiers posted. Among the soldiers, the first officer and several of the privates are earnest inquirers after the truth. They daily read the Word of God, and fail not to communicate what they know to passers-by.

"You leave this place, pass farms that have been visited by members of our little church with some good results, and come to Z—, a town of about three thousand inhabitants. We had failed to do the first thing in this place until three months ago, when one of our very faithful workers was received by the people with unexpected welcome. V—, the good worker referred to, distributed in Z— small tracts and a few Gospels; and one whole day was eagerly spent by fifty or sixty men in devouring their contents. Their joy was so great in having received the truth, that a *public dance* was given by the *authorities*, and some of the most prominent families in the place, to commemorate the dawn of the true light in their benighted pueblos!

"Letters from Z—, of late, prove, unquestionably, that the words of our blessed Master have sunk deeply into some hearts in that place. I know it will appear strange to you that people dance and drink in merriment on such occasions; but it is the way this people have been accustomed for ages to praise and give thanks in their religious feasts, and so it seems just what one might expect

from them in the circumstances mentioned. I know not of any truly converted in that town, but there are at least fifty that have completely shaken off the yoke of Romanism.

"Leaving Z—, the next place you come to is H—. There are several hundred men in that place, and I have good reason to believe that among them are found ten or fifteen who have met with a change of heart. Thirty-five or forty profess to be Protestants.

"The state of these few pueblos, as to our religious influence upon them, would, I think, represent the average state of forty or fifty other places."

THE CONGREGATION IN THE CITY—INDIVIDUALS.

In another letter to the same correspondent, dated November 9th, Mr. Watkins says:—

"In this I will notice our congregation in the city, or at least will write a few words in regard to some of our regular attendants. I have my table, that serves me for a pulpit, in one end of the room. On my right my wife is seated before a small organ, of four octaves, about twenty-seven inches high. We hope to make it serve us until we get a better. Next to my wife are Rev. Mr. Edwards and wife, and two or three prominent members of the church. On my left is a Miss S., a very faithful member. Her religious experience is deep. Very seldom is she seen in meeting without a tear in her eye,—such a tear as makes one feel more for lost souls every time it is noticed. The members of our church, when sick or in trouble, look to her for medicines or advice. She visits the sick and poor all over the city, often endangering her life in doing so. Next to Miss S. is seated her bosom friend, another good member of our little church,—Mrs. V.; also Mrs. V.'s only little boy, of six years, who says very often that he must study hard so as to become soon a minister of the gospel. Near by is a poor woman that two months ago sold her 'reboso,'—a kind of long shawl that Mexican women constantly wear,—to get means to buy a Bible.

"About the second or third from this poor woman is a good-looking old man, who, about twelve months ago, was a superstitious and blind Roman Catholic, worshiping, night and morning, his wooden cross and 'Corona de Cristo' (Christ's crown), the kind of thorn he believed to have formed the crown of our Redeemer at his crucifixion. In our prayer-meetings he has about this story to tell: 'Dear brethren, I am only a child a few months old. It is not long since I left the abominable practice of worshiping an old cross, and the "Corona de Cristo" that grew in my flower-pot. What blindness! Adoring the very thorns and cross that the anti-Christian Jews and Romans used to take our Saviour's life! All my life has been spent in such idolatrous practices. It is a wonder to me that these priests did not teach us to worship the spear, and all the Roman arms, for they were used as instruments to kill our Lord Jesus as truly as the cross and thorny crown. Thank God, though very late, my eyes have been opened. I can see that I am nothing. I can see, now, that Christ is my only Saviour. I should like very much, were God to spare my life, to see my country Christian and not Romanist.'"

REMEDIES FOR HERESY.

"On the same bench with this old gentleman is seated one M., and on the opposite side of the room are his wife, daughter, and sister. I often have to smile when I see M. and think of the treatment to which he was subjected, under the priest's direction, to cleanse him of even the least taint of heresy.

"He was converted eighteen months ago. At that time his wife, daughter, and sister were extreme fanatics, and as soon as they became acquainted with the fact that he had become a Protestant, they held a council on his case, and considered what were the best means to be used for the immediate annihilation of the heretical doctrines that were fast taking hold of him. They consulted their 'padre' confessor, and as a good and wise spiritual doctor, he prescribed the best of his ability, and the three women scrupulously and cautiously administered the

remedies.

"In the first place, these women gave quite a number of presents to a certain image of the Virgin Mary, that has great repute among the people of Guadalajara as a destroyer of heresy. This proved a complete failure, for instead of the heresy disappearing from Mr. M., it rather grew upon him, as his increasing zeal for the cause of Christ among his neighbors proved. The next remedy resorted to was holy water, and water used to wash miraculous images. These two waters combined, taken internally, are considered most effective to drive error from heretical patients. But how could they give Mr. M. this water without his consent? This question puzzled them, as the water was quite muddy after using it to wash old dusty images. But a way was found in which the unpalatable dose could be administered without the patient's suspicion of it. They colored it well with a fruit used here to color sweet drinks, and one night, as Mr. M. entered the house, pleasant faces and a large tumbler full of 'agua fresca'—a red drink sold on the corners of the street in this city—awaited him. With little ceremony the thirsty man took the drink. Mr. M. never suspected that he was under medical treatment, but Mrs. M.—, the daughter, and sister watched closely his every movement, expecting soon to see some signs that the remedy had taken effect; yet all in vain. This treatment also proved a failure.

"Mr. M.'s sister now began to doubt the efficacy of these remedies and gave up; but Mrs. M. and the daughter were not discouraged. They resolved on applying external instead of internal remedies. They procured the head of a saint, of great efficacy, it is said, against heresy, painted on a piece of pasteboard, which, in the night, they sewed between the lining and cloth of Mr. M.'s garment, expecting that the companionship of this saint would have a salutary influence. In the morning, when he was dressing, he noticed a strange stiffness in one place in his garment, but no explanation was made, and all passed off well. Later in

the day the inflexibility of the garment became so troublesome that he resolved to find out what it meant. Soon his pocket-knife was at work, and you can imagine his surprise at the wonderful discovery of a saint in such a place! Still other superstitious practices were resorted to by Mrs. M. and the daughter to rid Mr. M. of his Protestantism, but all was labor in vain.

"Mrs. M. was in despair. Her husband was lost forever, she thought. She was earnest and honest in the desire of saving his soul. He was a Protestant, and consequently lost; and the skill of the spiritual doctor, the priest, was not sufficient to change his heart. She did not know what next to do. But a new idea came to her. She thought the Holy Spirit could do for her husband what nothing else could. She entered a small room in her great grief, and there prayed to the Holy Spirit, that he would lead them all, as a family, to the truth (Romanism, to her mind, was truth, no doubt), that he would have mercy on them all. God knew what she needed better than she did. She asked a stone in this case, and the Lord gave her bread, for in that very day these three women were seeking salvation through the merits of that Saviour who was all in all to the supposed lost heretic; and they, too, are now faithful members of the church."

Mission to Spain.

INTERESTING JOURNEY TO OVIEDO.

A LETTER from Mr. William H. Gu-lick, dated October 11th and 21st, gives account of a journey through the mountains to Oviedo. The narrative is one of much interest, in various ways, but it must be greatly abridged for use in the Missionary Herald. Going by land, rather than by steamer, to Gijon, that he might meet the people, read the Scriptures to them, and speak to them of Christ, his "first day and night were by coach to Pótes," passing by Alevia, on its mountain height, the scene of his pleasant visit in April. (See Herald for August last, page 245.) He writes:—

"The good woman and her daughter, at the inn where I put up [in Pótes], received without any apparent surprise the fact that I was a Protestant, and seemed to be really pleased when I proposed, before retiring, to read with them some of the words of our Lord, and pray. They accepted gladly some copies of the Gospels. It was at this inn that, in April, we gave quite a number of tracts and of gospels to a body of carbineers stationed here. The truth is, that in the majority of cases, the humble poor of these interior towns are neither frightened nor offended by the term 'Protestant,' and would receive the gospel gladly were they not, after our first approach, set upon by the priests, who tell them that we are accursed heretics, and our books filled with the blackest of evil things.

"Procuring a guide and two horses, we started at early dawn and pushed up the mountains that, at the head of the valley, rise to a greater height than anywhere else in all the Pyrenean range, and are here named the *Picos de Europa*. . . . By nightfall we had passed out of the narrow defiles into wider valleys. We found tolerable lodgings at an inn. Coming more in contact with the outer world, these people, less simple and ignorant than many whom we met the day before, were more ready to see that what they had been taught was not the 'pure religion and undefiled' of the gospel. They took with pleasure the portions of Scripture that I offered them, and were anxious that I should pass that way again, on my return to Santander. We stopped for dinner at a tidy little village. After dinner I gathered together the people of the house, and others who were near, read to them from the Bible, and talked to them for an hour and a half. Their interest, even wonder, was something remarkable. The woman of the house was especially interested. 'O,' she said, 'if only my father were here! You never saw a man more devout. All the time that he is in the house he is reading and praying, and he tells us constantly that religion is worth more than all that the world can give.' I asked, 'What does he read?' and she brought out an old book of devo-

tions, printed in the latter part of the last century. I glanced through it and found that a greater part it was evangelical. There were here and there allusions to the Virgin and to the saints, but these were so few and so brief that I am sure any person who takes permanent pleasure in its reading cannot be far from the kingdom of heaven. I could not make out that he, or any of them, had ever seen a Bible, though in this book there were frequent quotations from it. Speaking of the priests, the woman said: 'The one we now have is passable, but the one before him was all that is bad.' She and her husband accepted gladly all the gospels and tracts that I had to spare. These simple souls evidently knew nothing about Protestantism, and had no dread of our books."

COVADONGA — STORY OF PELAYO.

"That evening I arrived at Covadonga, 'the shrine of Spanish history and the cradle of its monarchy.' In the year 718, when the Moors held all Spain and a considerable portion of the south of France, Pelayo, an Asturian chieftain, rallied a handful of followers and defeated them in this valley, from which time dates the decadence of the Moorish power in Europe. The sepulchre of the now canonized *San Pelayo*, and the shrine of 'Our Lady of Covadonga,' are in a cave at the head of this beautiful valley, about three miles off from the main road. The tradition is, that Pelayo made this cave the stronghold for himself and his hundred men. The Moors gathered in an immense host, and came up the valley with the intent of crushing him at one blow. The besieged rolled rocks and trees down upon them, and shot them with their arrows of deadly aim, while the arrows of the Moors, by the intervention of the Virgin, striking harmlessly on the cliffs above the cave, rebounded upon those who sped them, thus fighting against their owners. Then the elements burst forth in fury on the infidels, the thunderbolts of heaven fell upon them, and amidst the raging of the storm Pelayo and his heroes sallied out upon them and put them to slaughter, so that hardly one escaped to tell the

story of the complete defeat of the Moors on that memorable day."

PILGRIMAGE TO THE SHRINE.

"I had timed my departure from Santander so as to be present at the great annual *Romeria*, or pilgrimage, to the shrine of 'Our Lady of Covadonga,' on the 8th of September, famous throughout Spain, and especially so through all Asturias. All the preceding day, men, women and children were coming in on foot and on horseback, on mules and on donkeys, in carts and in coaches. On either side of the road, for a quarter of a mile, booths had been arranged and tables placed for serving wine, food, and cakes, and for selling a great variety of small wares. Near the chapel were stands for selling *escapularios* (amulets), medals with the effigy of the virgin, rosaries, and relics — all blessed by the bishop. On the level ground many were dancing the country dances. When darkness came on rockets were sent up, and Roman candles burned from the esplanade in front of the church. The effect was very fine. . . .

"At ten o'clock the next morning the Bishop of Oviedo, supported by the 'college' of priests belonging to the monastery, celebrated, in a little chapel near the cave, a 'Pontifical Mass' in honor of the 'Most Holy Virgin Mary, Our Lady of Covadonga.' Some three thousand people sat on the ground under the trees and on the slope of the hill in front of the chapel, where they listened to the chanting of the mass, and to a sermon half an hour long. It was a novel and stirring sight. As each man carries a polished staff, from three to five feet in length, these gleamed in the sunlight like rows of spears. It was a fine occasion for a good preacher; but the preacher of the day was hardly equal to his opportunity. He did not once speak directly of the sacred Scriptures; he quoted from them but once, and that only in an incidental manner, and but a word or two; nor did he, in the remotest way, direct the sinner to Christ as the source of happiness. It was not, however, in spirit, a bad discourse. There was earnest entreaty to seek happiness by forsaking sin,

by imploring the aid of the Most Holy Virgin, and by a strict observance of the precepts of the Catholic religion. It was, apparently, a sermon of one who knew not the Bible, nor Jesus Christ, but who was a sincere and thoughtful man. The chanting, in the performance of the mass, was especially fine and impressive.

"Besides the three thousand persons attending the mass there were perhaps a thousand more at the booths and in the roads, making about four thousand present at the *Romeria*. During the forenoon scores of women and a few men were crawling on their knees up the flight of a hundred stone steps to the shrine. At noon the show was over. The bells pealed forth a merry chime, rockets went whizzing into the air, guns were fired, the boys screamed and whistled, the dogs barked, and bedlam was let loose. Soon the living stream began to pour down the hill, as the thousands sought their homes."

INTERVIEW WITH THE GOVERNOR AT OVIEDO.

"One of my errands at Oviedo was to solicit of the Governor of the province permission to hold public meetings in Alevia, Panes, and other Asturian villages near the Province of Santander. I presented myself at his office the morning after my arrival. I told him that I was the evangelical pastor of Santander; that several members of my congregation were residents of Asturias, and that in their behalf I had come to present a petition for license to hold meetings in their native villages. He instantly replied, 'If that is your errand, No! I shall give you no license; you have too much already, I am very busy and can't give any more time to you'; and he rose from the sofa and moved toward his desk."

Conversation was resumed, however, and continued for some time in a very excited and angry manner on the part of the Governor. But at last, as Mr. Gulick turned to go out, the Governor followed him saying: "Sir, I hope that you will not consider what I said as personal. I did not intend it to be so. I respect your devotion to your work. Of course you are at liberty to hold meetings, always keeping within the limits of the law, but I cannot assure you protection in the vil-

lages, as our authority is not as far reaching as it is with those similarly situated in your country, and I would advise you, as a friend, not to attempt meetings there."

Mr. Gulick writes, further: "The English brethren in Coruña, a few months ago, asked permission of the Governor to open a chapel, and he flatly refused it. They waited a few days and then opened one, and hundreds of persons flocked to it! The Governor telegraphed to Madrid for instructions, and I am told received the reply,—'Let them be. It can't be helped.' At all events their meetings have gone on to this day without any notice being taken of them by the Governor."

THE WORK IN OVIEDO.

"I found what appears to be a good work in progress in Oviedo. A young Spaniard, who was educated for the Romish priesthood, and who has worked in Madrid and elsewhere for two or three years, commenced preaching there in April. The meetings were mobbed, the windows of the house being broken with stones. The disturbances continued through three or four weeks, attracting attention quite widely, the daily papers of Madrid making frequent allusions to the fact, favorable and unfavorable, according to the politics of the sheet, and the Bishop of Oviedo came out with a pastoral on the Protestants. The then Governor, the Baron of Covadonga, warned the pastor to leave, telling him that his life was in danger, but not offering to protect him. Though the Protestants continue to suffer persecution personally, their meetings have not been disturbed for some months past, and the work seems to be on a sure footing."

THE PEOPLE AND THE PRIESTS.

Mr. Thomas S. Gulick wrote from Oviedo, November 18th:—

"A few days ago I made a trip to Covadonga, in the province of Asturias. As is my custom when traveling here, I distributed tracts and sold gospels, and some of Paul's epistles, in the coaches and in the various towns and villages where we stopped. I have been much encouraged by the evident good results of

such work. I frequently have the pleasure of seeing from ten to fifteen persons, in the same car with me, reading the Gospel diligently. I always try to give or sell some good tract, which contains a clear presentation of the way of salvation, with the Gospel. These little books afford me excellent opportunities for religious conversation. On the steps which lead up to the cave of Pelayo, in front of the monastery of Covadonga, I gave some tracts and the Epistle to the Romans to men and women with whom I had been talking. I was explaining to them that one was the Word of God and the others a help to understand it, when two priests, whom we had not seen, sprang upon us. They snatched the books from those to whom I had given them, and seizing me, tried to push me down the stairs, pouring out, meanwhile, the most threatening and insulting language."

Some conflict of words followed this rude assault, and Mr. Gulick says:—

"I turned and walked away, somewhat troubled lest, by indiscreet boldness, I had frightened the people from the gospel. At the first alarm they had fled like frightened sheep. Imagine my surprise and delight when, twenty minutes later, I found these same people gathered in the nearest house, out of sight of the priests, with a crowd of their neighbors, reading aloud some of the tracts which they had quickly hid in their clothes. They were delighted with those they had already read and full of indignation at the priests for the way in which they had treated me. I had given nothing but pure gospel tracts, without one word of controversy. They asked eagerly for more, and promised that the priests should never get one of them. I, fortunately, had quite a number left, which I distributed among the crowd.

"When, a few weeks ago, I was coming over the mountains from Leon to Asturias, I met the wife of a soldier. We had much religious conversation, and I read with her several chapters of the New Testament. She was greatly interested and took several tracts and half a dozen gospels, and I afterward sent her more. When I arrived at — a week later, she

and her husband received me with the greatest cordiality. They had been reading the books and distributing them among their friends in the town, where they had awakened much interest."

PERSECUTION OF AN INTERESTING BOY.

In another letter from Oviedo, Mr. Thomas S. Gulick gives the following narrative of sore persecution, endured with all Christian meekness, by a boy twelve years of age:—

"We hear much in these days of the darkness of 'unhappy Spain.' Let me show you a ray of heavenly light. The gospel has been publicly preached in this city only since the middle of February. A man who was an 'escultor' (maker of images, carved or in plaster) heard the truth and received it with a glad and honest heart. He used to earn, at his trade, from eighty cents to a dollar a day, but as almost everything he made was for purposes of Romish idolatry he felt that he must give up the business. He has dependent upon him his wife and five children, the eldest a very sweet and intelligent boy of twelve years. The father has found work as a servant in a literary club room, with wages of thirty-five cents a day, from which he must pay his rent, and feed and clothe, as far as possible, seven persons. Enrique [Henry] has been accustomed to help his father in the club, and to take his place when the father had to be away.

"Led by his father's example, Enrique also came to hear the gospel, was converted, and received into the church with his mother, last May. In August, as he was passing a small square in front of the bishop's palace, on his way to his work, several boys seized hold of him, and calling him an accursed Protestant and Jew, threw him upon the pavement and trampled upon him. His foot and ankle were so seriously injured that for fifteen days he walked with difficulty. About a month later, while he was passing through the same square, by the side of the beautiful cathedral and right at the door of the bishop's palace, the sacristan and a company of boys pounced upon him with cries of 'Kill him! kill him!' threw him

against the Cathedral wall, knocked him down, kicked him and stamped upon him brutally. It is a wonder his bones were not broken. He was covered with bruises from head to foot. During these months he was frequently stoned, so that he was bruised about the eyes and other parts of the head; but such was the power of Divine grace, that he never once faltered in his confession of Christ or his love for his word. When his persecutors trampled upon him, he told them that he freely forgave them. A month ago, October 13, little Enrique was turning a corner near the Cathedral when a ruffian jumped upon him with an open knife ('navaja'), and attempted to stab him to the heart, saying, 'Take this for being a Protestant.' The blow was heavy and well aimed, but Enrique raised his left arm and received an ugly wound just above the elbow. The knife passed through four thicknesses of cloth and entering the arm where there was but little flesh, struck the bone. The man then started to run, leaving the knife in the wound, but just as Enrique was pulling it out, he turned back, and snatched it from him.

"The father immediately informed the police and, having caught the would-be assassin, they found him to be an acolyte in the church of San Tirso. He was kept in custody over night and the next morning released without trial or punishment. Some days afterwards, as Enrique was passing the corner where he was stabbed, he said to a companion, 'Here is where he tried to stab me to the heart.' A priest, who overheard the remark, answered, 'Yes, it was aimed for the heart, but you will fall yet.'

"It is possible that, in reading this, you may suspect that part of Enrique's troubles came upon him because he was of a combative spirit. I assure you, on the contrary, that he is as sweet, gentle, bright, loving a little fellow as I have met in Spain; warmly loved by all who know him. I have not heard a word against him from the many with whom I have talked, but all praise him. His persecutors are almost entire strangers to him. His mother once told him he ought to defend himself, but he answered that Christ

said we must love our enemies. She says, every night he is in the habit of praying for his persecutors. The days of the martyrs have not yet passed. It is more than a month since he was stabbed but the wound is still swollen and painful. It heals with such difficulty that some think the knife must have been poisoned.

"Some days ago we celebrated the Lord's supper together, sixteen of us in all. The pastor prayed especially for Enrique, the youngest of the little flock, as it was the last time he expected to commune with the church, or perhaps with any Christian brethren, for many years. On the Wednesday following he was to go alone to Havana. Many eyes were filled with tears while the pastor prayed that the Good Shepherd would tenderly watch over this lamb, wherever duty might call him to go. He has uncles in Cuba who have offered to take him. One is a deist, the others are Romanists, but as his father is no longer able to support the whole family, he has been compelled to accept their offer, and the little boy started last Wednesday, to make the long journey in the steerage, without a single acquaintance on the ship."

Zulu Mission.

THE KRAALS — A WORD OF CHEER

MISS HANCE, writing from Umvoti, October 14, 1875, refers to her health, which, she fears, may constrain her to give up much of her work in the kraals, where she suffers from the impure air, especially when many persons are in the room. But she says:—

"I enjoy so much, talking with the people there, that it will be difficult for me to keep away. My Bible-women are doing well, still I feel as if I must look after them by often being at the meetings. There are now very few kraals on this 'location' where we have not had meetings. In all but one I have received most respectful kindness, and from this place they have at last been induced to send their children to school; so that I think we shall get the women into the meetings after a little. One of my na-

tive teachers came in to see me a while ago, and as we were talking about our work here he broke out in a most enthusiastic way of speaking, and said, 'Do you tell them across the ocean how the work is going on here in the kraals? You must tell them. I want they should know, that they may be encouraged who send missionaries to this land.'

Western Turkey.

WORK IN THE KHANS AT CONSTANTINOPLE.

WRITING on the 23d of November, from Constantinople, Mr. Dwight says:—

"I have just been talking with one of the good brothers who are among the people in the khans through the week. He reports good encouragement, mentions several men who are awakened, but, fearful of persecution, have not been yet driven by conscience to acknowledge their convictions. One young man followed him some distance from the khan where he lives, and when secure from observation called his attention and asked him to get him a Bible. 'But don't bring it to the khan,' he said, 'they will make me give it up. Leave it with the grocer on the corner of this street, and I will pay him the money and take it.' Some Christian workmen from the Harpoot field have been much persecuted by their fellows for some months past, but these persecutors have now relented, and invited them to return to the khan from which they were driven.

"I have been watching with some interest the progress of the 'Avedaper' in winning its way among the people. In this city, sales of the paper have increased by about two hundred copies a month, under a little effort to bring it before the people. This is one of the 'straws.'"

RETRENCHMENT—A FIRST NOTE OF PAIN.

ON the 26th of November Mr. Dwight wrote again, and though he and Mrs. D. might shrink from seeing in the Herald some of the following sentences from his letter, it is but just to all the parties concerned, at home and abroad, that the facts should be known:—

"Your letter inclosing the appropriations has just come to hand. We were somewhat prepared for reduction, but were none the less startled to be brought face to face with the problem by learning the actual facts. After hurriedly reading over the figures I can only say that I shrink from the responsibility of the cutting off that will be needed. Such a work, to be done without seriously maiming the body of the work, must be done with 'prayer and fasting,' and I am sure you will all beseech God for us that we may have wisdom. Times are very hard here, and already, this year, we have had to resist great pressure from churches requiring more aid than we could give. The famine, felt locally hitherto, is being felt generally now, and war, rumors of more wars, and the repudiation by government of one half its debt, very much shatter business, so that our church members are poorer and less able than ever to meet increased financial demands upon them; and the preachers are likely to be crushed between our injunctions to them to look to the people and the people's cry to them to look to us. As to the reduction of salaries, I can only speak for myself by saying, that as I told my wife she echoed my own thought, that if we asked the preachers to pinch more we must set the example ourselves—but then as she realized just what the words meant the tears came into her eyes and she said, 'Why, Henry, how can we!'—Well, we are going to try."

Eastern Turkey.

A GOVERNMENT BANKRUPT.—A PEOPLE IMPOVERISHED.

SEVERAL letters from different missionaries in Eastern Turkey, recently received, have discussed plans and suggestions looking to the self-support of young men who might be educated in the mission schools, and thus prepared to aid as teachers, preachers, pastors, in the evangelization of the land. To show the difficulties of the case, facts are presented in regard to the poverty of the people and the financial condition of the govern-

ment, some of which it may not be amiss to bring before the readers of the *Missionary Herald*. Mr. Parmelee wrote from Erzroom, November 15, 1875 :—

“As our work in this land is so much influenced by the political and financial situation of the country, it may not be amiss to write a few lines on that point. The present era of Turkish history dates from the Crimean war, a period of about twenty years. At the termination of that war, foreign influence predominated in the councils of the government, that of England being foremost. Under this influence the army and navy were reorganized on a scale never before known here, and involving an expense which the revenues of the country could not meet. Hence the vicious habit of borrowing money, begun during the war, was kept up, until now the debt amounts to nearly a thousand millions of dollars, with an annual interest of about seventy-five millions, absorbing nearly if not quite the entire revenues of the country. And while this enormous debt has been accumulating, the country has been growing less and less able to carry the burden. In the first place, foreign goods have flooded the market, superseding nearly all the home manufactured articles, and breaking down most of the small home industries. This introduction of foreign goods was due partly to the low tariff of eight per cent., which was agreed upon between Turkey and the European powers; but even under such a low tariff home industry, with proper governmental encouragement, need not have been injured. Thousands of foreign capitalists stood ready to enter the country and start up manufacturing on an extensive scale, which the cheapness of real estate, raw material, and labor invited. But the government would not allow foreigners to hold real estate; and every attempt that foreigners have made to work the mines, or build railroads, or in any other way to develop the resources of the country has been baffled by such annoying hindrances by the government, that the effort has been given up in despair. A year or two ago the government removed the restriction against foreigners holding real estate,

but to little purpose, since titles, in the hands of corrupt courts of justice, are so insecure that no prudent man is willing to venture his money in any Turkish enterprise,—especially as he is sure that the moment his venture might begin to be successful the government, in the form of hungry officials, would begin new schemes for absorbing the profits. So manufacturing amounts to nothing in the country, and the peasants are broken down, *crushed*, under the enormous taxation that has been heaped upon them.

“I have lately made some special inquiries as to the circumstances of some of our Protestant friends. One man, who owns extensive fields, and among his neighbors is regarded as quite well off, after satisfying the tithes of the government, providing for the interest on his debts (everybody is in debt here), and reserving food for his family, sold about \$25 worth of flour,—the entire amount of his income for the year! And of this sum the government had taken, in different forms of money taxes, *twelve* dollars, and for different farm expenses he had paid five dollars, leaving *eight* dollars only to provide for that portion of the clothing of a family of *nine* persons which could not be worked up from the wool of a few sheep, and to purchase a few incidentals for his house! Another man, who would not here be regarded as *poor*, had sold about twelve dollars' worth this year, every cent of which had gone for taxes and shoeing of oxen! These are fair specimens of the absolute beggary to which the people have been reduced, and this will give you a little idea of difficulties in the way of developing self-support among them. And unless we can provide some means by which the young men can support themselves, you see the propriety of my remarks that the ‘hardpan’ of self-support in our schools would be at the bottom of their graves.

“The precipitation of the present crisis in Turkish affairs may be dated from the visit of the Deputation of the Evangelical Alliance of England to Constantinople last spring, in the interest of religious liberty in this land. If that Deputation had been courteously received by the

Sultan, and their petition graciously considered, the crisis might have been delayed. But the Deputation was rebuffed, and returning to England laid the case before the people. The discussion of Turkish affairs which followed, both in the papers and in Parliament, completely broke down Turkish credit, and after two desperate attempts to meet the quarterly maturing interest of the debt, the government has been obliged to adopt a form of repudiation, that is, for five years one-half the interest will be paid in promises to pay; these *promises* bearing interest at five per cent. This relief is but partial, and of very doubtful efficacy. High-sounding and beautiful promises of reform are sent forth to satisfy the outside world that all will be right in the end; but the outside world has been too many times cheated during these twenty years of broken promises, to be again caught with chaff. Hence there seems little hope of better things for the government. With an empty treasury, ruined credit, an impoverished country, and open revolt, the affairs of this government seem in a desperate condition.

"Taxation has grown more oppressive this year, and every expedient is resorted to to grind a little more out of the long-suffering, patient people, until one wonders more at the peaceable endurance of such oppression by so many, than at the revolt of one or two provinces of the empire. May the God of justice and mercy speedily interfere to give both political and religious emancipation to the groaning millions of this land!

"Owing to the unsettled state of the country, particularly the absence of troops from these parts, and the irritated state of the Koords on account of heavy conscriptions for the army, the English Consul here strongly dissuades us from venturing abroad now on tours. I have therefore deferred a tour which I hoped to make about this time to the eastern portion of our field."

Another missionary writes from an out-station in another portion of the Eastern Turkey field, advocating an effort to fur-

nish young men with the opportunity to earn something for themselves by introducing simple machinery for carding, spinning, and weaving, which can be worked, mostly or entirely, by hand. He states:—

"Daily, as I travel over these mountains, and this vast plain, with its poverty stricken inhabitants, my heart is pained at seeing their ragged condition. Children of both sexes half naked, some with only rags on, and in the case of many 'even the rags are worn out,' to use the language of the late Mr. Williams, of Mardin,—for he passed through this region, and reported it in the Herald.

"Do you remember ever to have seen an old-fashioned, well-worn rag mop? It is painful to see such dirty, ragged 'mops' dangling from the half naked shoulders of these people! I have seen, from my present window, children entirely naked, basking in the October sun, while their mothers were busy washing these children's 'mops!' And then how the children die! I believe I speak within the limit of truth, when I say that, in this region, not one child in three reaches adult age. A few years ago, when I visited this village with Hagope Effendi, the civil head of the Protestant nation, I took him to a house where there are now twenty-five souls, the most 'well off' of any Protestant house here. As he noticed the half naked children, he upbraided the Christian father for allowing them to remain thus,—told him it was a shame and a disgrace to Protestantism! But the father was not to be blamed.

"Every family has sheep, and there is plenty of (coarse) wool. Why, then, it may be asked, are not the children warmly clad? Because of the very slow, primitive method of working up the wool,—so slow that the poor mothers cannot command the time to clothe their children properly, even with one suit. Two or more suits are never dreamed of. A healthy, strong man will hire himself out for a whole year for the sum of twelve dollars and a suit of clothes!

"How do they spin? I will tell you. Daily, during the weeks I have been here, I have seen women going to the

city of Moosh, seven miles away, bare-foot, stooping (not 'mincing') as they go, under a load of wood for which they will get ten cents (and it will have cost them three days' hard labor), — I say I have seen them thus burdened and *spinning* as they walked! The bosom is the feeding hopper, which contains the rudely combed coarse wool, or goats' hair; the fingers pay out the wool to the wooden, whirling spindle, dangling in front of the feet; and the motive power applied to the spindle is the sudden shoving motion of the right hand on it, upon the suddenly uplifted knee. That is *our* spinning jenny!

"And how do they weave this coarse thread? Before me, under my window, is seated on the bare ground, before a web with a loom, — or a few rude sticks that answer for a loom, — a woman weaving an ox-blanket, — for the hard working *ox* must be served with a garment before the naked child! With such a rude structure she must be a smart woman who can weave her half finger's breadth an hour. That is our power loom!

"Let carder, spinner, and loom be brought here and set a-going, and soon, it may be, these naked, shivering, dying people would be clad. These machines would not only be heeding the commendation, 'Naked and ye clothed me,' but might become as entering wedges for the Gospel, through the preachers they might help to educate. The good Chris-

tian countries have recently sent this country £30,000 sterling to save the perishing thousands of the province of Angora from starvation; and may not some liberal-minded Christian be found to send out an experimental set of machines, that may help both to prevent people from dying of nakedness, and to educate preachers."

Foochow Mission.

MISSION CHURCH BURNED.

A BRIEF note from Mr. Woodin makes the following unpleasant announcement: —

"The church near Ponosang, a fine structure, which cost over two thousand dollars, was burned to the ground on the 4th of November. A fire originating in a house across a little lane from the church, after setting several other buildings on fire, finally enveloped the church in flames and consumed it. The walls are of brick and mostly stand intact, and will not need to be re-built.

"It is a great loss; coming, too, at a time when the funds of the Board are so low! We need the church greatly every day, and shall no doubt soon apply for a special grant of \$1,200, at least, probably more, to rebuild it. The fire was a large one, and at one time we were a little apprehensive lest it might approach the Ponosang dwelling-houses, but the Lord spared them."

MISSIONS OF OTHER SOCIETIES.

BAPTIST MISSIONARY UNION.

REPORTS and publications of various Societies, American and European, marked for use in the Missionary Herald, have been in the editor's pigeon-holes for several months, while he has found himself unable to use them for want of room. The sixty-first annual meeting of the Baptist Missionary Union was held at Philadelphia near the close of May, 1875, and the Annual Report appeared in the "Missionary Magazine," for July. The receipts for

the year amounted to \$241,970.64; while the liabilities were \$267,148.56. The year closed with a debt of \$52,956.72. A table of receipts and of deficits, or of "balance on hand," is given for twenty-six years, commencing with 1850, when the receipts were \$104,837.20, showing that the progress has been considerable, equal, it is said, "to the numerical increase of the real constituency of the Union," — should it not have been more than this? — while yet receipts do not equal the demands of

the work. Twenty-one of the twenty-six years have closed with a deficit, varying from \$486.94 in 1871, to \$61,333.25 in 1875.

The following table presents important statistics of the missions:—

ASIATIC MISSIONS.

MISSION STATIONS.	Missionaries.	Native Preachers.	Churches.	Members.
BURMAH.				
Rangoon	23	96	86	3,859
Maulmain	10	25	18	1,040
Tavey	7	20	20	841
Bassein	10	114	82	6,918
Henthada	8	53	49	1,519
Shwaygyeen	6	14	15	829
Toungoo	11	95	99	3,694
Prome	5	6	3	206—19,206
ASSAM.				
Gowahati	2	6	1	102
Nowgong	2	8	1	69
Sibsagar	4	6	1	105
Gowalpara	8	6	1	400—676
TELOOGUOS, INDIA.				
Nellore	5	18	1	190
Ongole	4	23	1	2,642
Ramapatam	6	16	1	727
Alloor	1	2	1	67—3,626
CHINESE.				
Ningpo	9	12	6	204
Swatow	5	10	2	188
Bangkok (Siam)	2	8	5	270
Zoa-Ilying	2	9	1	..—662
JAPAN.				
Yokohama	5	..	1	8 8
Total	135	547	395	24,178

OTHER MISSIONS.

Germany . . . . .	..1	270	103	19,997
Sweden . . . . .	..1	129	221	10,075
France . . . . .	..1	12	8	548
Spain . . . . .	..2	4	4	244
Greece . . . . .	..2	1	..	..
Africa . . . . .	..1	10	10	525—31,389
Total	4	426	346	..
Grand Total	139	973	741	55,567

1 Carried on entirely by native agencies.

BOARD OF THE (DUTCH) REFORMED CHURCH.

THE last Report of this Board is for the year ending April 30, 1875,—“the forty-third year of its existence, and the seventeenth year of its separate and independent action.” The total income for the year was \$54,249.95. The expenses were largely in excess of the receipts. The appropriations announced “for the year to come” were \$57,253. The Report presents the following statements: “The Board is compelled to call the attention

of the General Synod, and, through it, of the Church, to the fact, that no considerable reduction can be made in the appropriations without serious injury to our work, and injury that can be repaired only by years of patient effort. Native helpers can be dismissed and schools closed, aggressive movements into the surrounding ignorance, degradation, and wretchedness can be discontinued, and four or five thousand dollars a year be saved by these measures; but to dismiss a native helper is to turn away a selected, trained man,—a man of experience,—and to compel him to seek some other way to obtain a living for himself and family, and soon to lose him, permanently, from our service. It is surely not necessary to describe the evils that follow the breaking up of a Christian school,—the only institution of the kind in the community in which it has been established. . . . If aggressive movements are discontinued, our missionaries and helpers, and the churches they have gathered, instead of being an army advancing to conflict, and, under God, to successive victories, will be a force beleaguered, subject to the trying and disheartening influences which beset those who are on every side besieged by hosts of enemies animated by the most bitter hatred. Such injuries should be prevented, if possible, by the exercise of all the power we can command.

“The Board has carefully examined the estimates submitted by the missions, has reduced them wherever it was possible, and, as the result, is to-day maintaining a work generally three-fold greater than it was ten years ago, by an outlay fifteen hundred dollars a year less than that of ten years ago, after deducting the utmost that can be claimed from the decline in the cost of exchange. The Board is thoroughly convinced, that it does not ask too much from the seventy thousand members of this branch of the Reformed Church, when it calls upon them for sixty thousand dollars a year for the support of missions that are the only Christian provision for millions of perishing souls.”

The statistics of the missions are given thus:—

GENERAL SUMMARY.

	China.	India.	Japan.	Total.
Stations	1	8	2	11
Out-stations	14	44	1	59
Missionaries	3	7	5	15
Assistant Missionaries	4	8	7	19
Native Ministers	3	3	..	6
Catechists or Preachers	10	19	3	32
Assistant Catechists . . . . .	..	3	..	3
Bible Readers . . . . .	..	20	..	20
Schoolmasters	4	16	..	20
Schoolmistresses	1	15	..	16
Colporters . . . . .	..	11	..	11
Churches	7	16	2	25
Communicants	535	738	96	1,369
Academies . . . . .	..	2	1	3
" Scholars in . . . . .	..	94	25	119
Day Schools	5	38	2	45
" Scholars in	91	972	70	1,133
Theological Students	4	..	9	13
Dispensaries, with beds	1	1	..	2
Patients treated in 1874	5,900	6,304	..	11,304

SOUTHERN PRESBYTERIAN BOARD

"THE MISSIONARY," the organ of the Southern Presbyterian Board, in the number for December last, presents a brief "retrospect of the year," from which the following passages are taken:—

"For the present, the Committee feel that their hands are tied, so far as making any new appropriations are concerned, and this must continue to be the case until the people of God generally are aroused to the demands of the emergency and will pour their offerings into the treasury of the Lord with a more liberal hand.

"In all other respects the missionary work never wore a brighter or more encouraging aspect. We have now sixteen thoroughly established missionary stations, in different portions of the papal and heathen world; our missionary brethren are proclaiming the glad tidings of salvation in eight foreign languages, and among a larger number of different nationalities;

about seventy laborers, including Americans and natives, are actively engaged in helping forward this great work; churches have been organized at most of the stations, and a larger number of converts have been gathered into those churches than in any previous year; as many as twelve schools, embracing between five and six hundred pupils, are now conducted with more than usual efficiency, and promise to be great blessings to the countries in which they are located; and finally, the knowledge of Christian salvation has, by various instrumentalities, been diffused among hundreds of thousands, if not millions, of immortal beings. If these varied labors could be prosecuted with the vigor which the circumstances of the case demand; if the friends of the Redeemer would come up as one man and sustain this great cause with their prayers, their sympathies, and with their contributions, what great spiritual results might not be achieved! How unfortunate for our own peace of mind, for the consistency of our Christian character, and how derogatory to the honor and glory of the Redeemer himself, if having gone thus far in the great work, and just when the brightest prospects of success are opening before us, we should falter and hesitate about going forward. O, that we could rightly appreciate the opportunity that God has afforded us to honor his name, to promote his kingdom, and extend the knowledge of salvation among mankind!"

The missions of this Board are among Indian tribes in the United States, in Mexico, South America, Italy, Greece, and China. The receipts for the last year were \$44,209.07.

MISCELLANY.

RETRENCHMENT IN THE LIGHT OF EXPERIENCE.

THE Lowell, Mass., "Vox Populi" reports remarks of Rev. James A. Bates (formerly a missionary in Ceylon), at a meeting on Sabbath evening, December 5th, at the Pawtucketville Congregational Church. They were the words of one at

home feeling for the trials of his brethren abroad, and able, from his own experience, to enter into those trials; and were so exactly "to the point," that many of them will be quoted here for a wider circle of readers. He said:—

"Within a few days tidings have come to us, from Boston, that the Committee

of our American Board have voted to appropriate for 1876, twenty thousand dollars less than they expended last year. Orders have therefore been sent to the different missions for this purpose. As we read, or hear it, it seems a very simple thing. Only a reduction of twenty thousand, on a business of four hundred and seventy-five thousand. But to my mind it is no trifling matter. It brings to my remembrance one of the longest days of my life; one of the hardest day's work I ever performed; one of the most trying scenes I ever witnessed or shared. And I desire this evening to try to tell you what it means to those missionaries among the heathen, by describing, in a very simple way, a scene such as is perhaps an actual occurrence to-day in some of those heathen lands which have already received retrenchment letters from Boston.

"The affairs of our foreign mission work are most perfectly systematized. They tell us that ministers are not good financiers; but I do not think there can be any more perfect business system than that of our foreign mission work. At the close of each year the Committee at Boston receives from each of the missions an application for appropriations for the coming year. This application is the result of careful and minute estimates of the needs of each one of the more than five hundred stations of the field. It is not for such a round sum of dollars, but for so many dollars and cents. I have here a copy of one of these estimates for the Ceylon mission. It contains, for a mission of only seven different stations, fifty-six different items. It asks for appropriations for the year of such sums as twenty-five dollars for one item, forty-five for another, etc. It asks for a total of about eighteen thousand dollars for the year's expenses of the work of eighteen missionaries, twenty-seven native preachers, fifty-seven school-teachers, eleven colporters and other assistants, — in all one hundred and twenty Christian workers.

"The retrenchment letter has come from Boston, and a meeting of the missionaries is called to consider it. They

assemble early in the morning at a central station, and are soon at work. First, an hour is spent in earnest prayer that God will guide them in this, the hardest part of their missionary work. I do not think you can find a foreign missionary anywhere who will not say that the hardest work he ever performed, the greatest hardship he was ever called to endure, was 'retrenchment.' He would rather stand again on the deck of the ship and see America's shores fade away in the distance, and think that they were gone, perhaps, forever — all those loved ones; yes, rather do that than ever share in another 'retrenchment' meeting."

Mr. Bates gave details of the trying effort to reduce at one station of the mission, going over the items one by one, and then said: —

"So the several stations are taken up, one after another. Now and then the missionaries stop in their work, to pray for help. Again and again they go over the list till night comes, and they separate. They go to their homes older men by months at least than they were in the morning — more wearied, and exhausted, and discouraged, than if they had spent days in telling of Jesus among those heathen villages. But they have 'retrenched' to the extent of the required eight hundred dollars! Some of them go determined to save their share of it by adding it to their own personal debts, or by taking it from their household expenses in some way, rather than give up any part of their good work among the heathen. But it is saved to the Society at home, and who will be the accuser if the new burden docs shorten the missionary's life-work?

"I have thus tried to give you a very simple view of what retrenchment means to our missionaries at the front. These figures of expenses are from lists of several years ago, but in the main the story is no fancy sketch. . . . Christian friends, let me leave with each of you the questions, 'What is a just, a Christian division of the work of retrenchment?' and 'Am I bearing my share of the burdens of Christ's work with those brothers and sisters among the heathen?'"

HOME AND FOREIGN WORK.

THE following sentences are from an excellent article by Miss Helen Lamson, on "Home and Foreign Missions," published in "Life and Light" for December last:—

"The great question of the day, the question pressing on the hearts of Christians, is the work of home and foreign missions. . . . Has there not been a misapprehension as to the relative standing of the two? . . . The greater part of the work abroad is done by one or two societies in each denomination; as, for example, the Baptist Missionary Union, the Methodist Episcopal Missionary Society, the Board of Foreign Missions of the Presbyterian Church, and the Episcopal Board. . . . In the home-field, the number of organizations is much greater, as the work divides itself into manifold branches.

"If we take the city of Boston, we shall find that there are seventy-two charitable associations within its limits. Of this number, sixty-four are devoted to various departments of home-work, five are engaged in foreign fields, and three divide their receipts between the two causes in the average proportion of one dollar for the foreign field to eleven dollars for the home. From statistics compiled for the government, it appears, that in the year 1873 (which was not exceptional in the amount of contributions), exclusive of State aid, the city of Boston gave to home charities \$3,466,437, and assisted about one-fifth of its population. The contributions of the Boston churches to foreign missions for a year amount to about eighty thousand dollars, or one dollar for foreign work to forty-three dollars for home work."

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GLEANINGS.

MR. WHEELER, of Harpoot, Eastern Turkey, sends these "gleanings" from letters received by him:—

—Kavmè Ablahaehan, a graduate of Harpoot Theological Seminary, was recently ordained and installed as pastor of the mission church in Redwan, Koordistan. The mission work in that field is supported by the native churches, and the expense of Kavmè's education was paid by them.

—It is no uncommon thing for the Protestant preachers in Harpoot to be invited to preach in the Armenian churches. One recently did so, in two churches in succession, and in the last they insisted that he must come and be their priest.

—A missionary writing from Harpoot, notices the face of one of the pupils "beaming with delight" at the prospect of going forth to her winter's work in a poor village, and adds: "These schools are a blessing. Tell the people so, and beg them not to withdraw support from them."

—The "Presbyterian Record," in the department of Home Missions, states: "The missionaries in all parts of the country notice and report the aggressive yet stealthy movements of Rome against the Bible, and especially its use in the public schools. Indeed, the hostility is directed toward our system of public education. They purpose, as in Catholic lands, to secure the control of education to the Papacy, and especially to the Jesuits. This subtle and dangerous conspiracy must be overthrown, or our civil and religious liberty will be destroyed."

—Mr. Macgowan states: "The Chinese are hard to move, and, as a mass, they are indifferent to a spiritual religion. Their idolatry and their systems of philosophy have led them into this. But when the religion of Christ really gets hold of some of them, they become wonderfully transformed. The stolid apathy is exchanged for an earnestness and enthusiasm that one hardly deemed possible for them, and they do things that one only looks for as the result of long training in Christianity."

—"Demolished Buddhist temples in Japan have lately contributed to the erection of the best church in the country. The pews, pulpit, and communion-table of the Reformed Mission Church, recently opened, were made from wood that came from demolished temples."

—"In Rio Novo, many leaguers from any Christian church, there was a man who, by some means, found a Bible. He read it, and its truths took such a hold of his heart that he called in his friends and neighbors to hear it. The Spirit of God wrought with those rude, far-off

peasants. They sent a man to Brotos to ask for some one to come down and teach them. It was impossible for the minister in charge of the Brotos church to go. The man insisted that some one should be sent. The colporter went down to them. He came back with, I think, about two hundred names of persons who wished to unite with the church. A minister was afterwards enabled to go, and he found twenty-seven persons fully prepared to receive baptism."



BIBLIOGRAPHICAL.

Memorials of Charles Stoddard. By his daughter, Mrs. MARY STODDARD JOHNSON. Boston: Congregational Publishing Society. 1875.

A SMALL book, but of great value, — modest, unostentatious, and therefore the more appropriate. Five hundred and twenty-five very fair duodecimo pages, with good sized type, on beautiful paper, and in neat binding, filled in great measure with extracts from Mr. Stoddard's letters, with some letters also to him, and respecting him, and linked together very fittingly by the hand of a loving daughter, make a book to be read easily, with great pleasure and great profit.

Solomon said, "One man among a thousand have I found." Charles Stoddard, from his childhood up, might well be taken for that man. As one reads the book, he will be very likely to think, while perusing the first chapter, — at least one reader found himself so thinking, — "An excellent book for boys and young men." Reading on he will say, soon, "Excellent for men commencing business;" then, "What an example for young Christians;" again, "All fathers should read this." And yet again, "Uncles should read it;" "Grandfathers should read it;" "All Christians should read it;" "Every one that has good sense enough and principle enough to be influenced by such an example should read it."

The volume was put into the editor's hands just too late to be noticed in January, but the Memoir of one so long and so intimately connected with the business of the Missionary Rooms should be no-

ticed in the Herald; and it is perhaps as well to mention it now, when other notices may have passed out of mind. Very many will, doubtless, read the book. It will be sought for by the large circle of relatives and friends left by Mr. Stoddard; by the many who learned to love and reverence him in his Sabbath-school when he was young, or in the long-continued Bible-class of his maturer years; by those who knew him in his business and his church relations; and by not a few missionaries, who knew him as a member of the Prudential Committee of the American Board, many of whom met him before they went abroad, in delightful farewell meetings and social gatherings, often at his own house.

Mr. Stoddard was born in 1802, at Northampton, Mass. At the age of twelve he left his father's house and never returned there to live. After attending school one year, at Portsmouth, N. H., he came to Boston and entered a dry goods' store. "At the age of thirteen," he writes, "I bade adieu to plays and pastimes and entered seriously into the business of life, and very little recreation did I have afterwards, except my annual visit to my parents. Yet I had recreation enough. For eight long years I served an apprenticeship, rising at five and working till eight, and often till twelve at night."

"When only fifteen years of age he had come to be much trusted in the business." "He was largely occupied during the day, and somewhat at evening. He, however, did not neglect his reading. He also joined a French class, for which he prepared himself with study, and took up the higher branches of mathematics with an efficient teacher." Thus the boy, so busy in the store, — "rising at five and working till eight, and often till twelve at night," — was making up for the deficiencies of early education, and laying the foundation for a most intelligent manhood.

During these years of apprenticeship, as ever after, he kept up a frequent correspondence with his relatives, and letters to his brothers, at this early period, were full of sympathy, good suggestions, and wise counsels. Thus in October, 1818

he wrote to one brother: "I have been wishing, almost ever since I saw you, to write you, as I thought perhaps you might like advice. Remember that the present part of your life is the most important of all, as you are now forming habits which will abide with you through life. If those of idleness, you will find it hard hereafter to keep yourself employed. Youth is a season for learning; therefore I advise you to improve, *not part*, but *all* your time, in such a manner that you may reflect on it with pleasure."

In December, 1820, he wrote to the same brother: "'What is worth doing at all is worth doing well.' Though many people say this, the cases are rare where it is acted up to. But it would be for your interest if you would be guided in your actions by some such rule as this, and resolve that whatever is worthy of being your pursuit at all, is worthy of being your chief concern while you attend to it."

During all this time young Stoddard seems to have been a truly conscientious Christian, but he did not make a public profession of piety until November, 1821, when he united with the Old South Church. From that time he was identified with all the interests of the church, and especially with the Sabbath-school, first as a teacher, then as superintendent of the Fort Hill Mission School, and then, for a long period — all the remainder of his life — as teacher of a much valued Bible-class of young men. He was chosen a deacon of the church in 1835, but then declined the office; was chosen again in 1840, and accepted. In 1832, when he was but thirty years of age, he was elected a member of the Prudential Committee of the A. B. C. F. M., — the youngest man ever elected to that office, — and for the remainder of his life, more than forty years, he served on that Committee, with a regularity, punctuality, interest, and fidelity rarely equaled.

The symmetry of Mr. Stoddard's character through his whole life was very remarkable. When a boy, long before any temperance societies were formed, "he set his face like a flint against the use of wine, or any kind of spirits," and equally, it would seem, against the use of tobacco.

He "never would keep company with profane or vicious persons," and would read no book which he would not be willing to read aloud in any company. From boyhood, also, he kept exact accounts of his expenses, and was careful, accurate, and thorough, in all that he was called to do. Fully systematic in all business arrangements, he never appeared in a hurry, and yet redeemed the time for much study of the Scriptures, prayer, uniform exercise before breakfast, and for extensive reading. He was always trustful, hopeful, heavenly-minded as a Christian; in his family ever bright, cheerful, loving, and beloved; as a business man, ever reliable, of the most perfect honesty and integrity. While never engaging in brilliant ventures he had that "grouping of traits fitted to inspire," and which did inspire "confidence;" and he attributed his own success and influence in great measure to his "uniform course, never changing his business, never *failing* in it, always to be found in his place." Using earthly goods as a steward, "he gave away, systematically, more than he spent on himself and his family;" and nearly twenty years before his death, he states: "I proposed with myself not to increase the principal of my estate, though scanty, and small according to worldly estimates, but to give away all after supporting my family and dependents."

Many passages in the "Memorial" have been marked for quotation in this notice, as exhibiting his character and habits; but space should hardly be taken for them. A few words from another volume are very appropriate and sufficient: "Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality;" — such was Charles Stoddard.

ARRIVALS.

MISS HATTIE G. POWERS, from New York October 6th, arrived at Manissa, Western Turkey, which is now to be her station, on the 19th of November.

Misses Proctor, Hollister, and Pierce reached Aintab October 25th.

Rev. D. W. Learned and wife, Rev. E. T. Doane, Miss J. E. Wheeler, and Miss F. A. Stevens, who sailed from San Francisco by the November steamer, for the Japan mission, arrived at Yokohama November 23d.

DEPARTURE.

REV. L. H. GULICK, M.D., well known as, for many years, a highly esteemed missionary of the American Board, left New York December 20th, with his family, on the way to Japan. He goes as agent of

the American Bible Society, to have charge of the important work of that Society in Japan and China.

DEATH.

At Bloomington, Wisconsin, November 10, 1875, at the age of 69, Rev. Ira Tracy, formerly (from 1833 to 1841) a missionary of the Board at Canton and Singaporc. He was an eminently good man, constrained by ill health to leave the foreign field, but ever deeply interested in the missionary work.

SPECIAL DONATIONS FOR THE DEBT.

(PRINCIPALLY PLEDGED AT CHICAGO, OCTOBER 7TH AND 8TH.)

MAINE.		
Bangor, a friend,	5 00	
East Machias, "One of the Debtors,"	1 00	
Lincoln, "Windfall,"	5 00	—11 00
NEW HAMPSHIRE.		
Bristol, Cong. ch. and so.	3 00	
Chester, Emily J. Hazelton,	5 00	
Exeter, Rev. George E. Street,	5 00	
Pelham, a friend,	5 00	—18 00
VERMONT.		
Addison County, Missionary Pastor,	5 00	
Brattleboro, T., a thank-offering,	50 00	
Manchester, L. H. Hemenway,	25 00	
Springfield, a member of Cong. ch. 100; a little thank-offering, 5;	105 00	
Thetford, Jonathan Farr,	10 00	
Westminster West, Mrs. Zenas Lord, 1; a friend, 2;	3 00	
Windham, Cong. ch. and so.	43 00	
——, Missionary,	50 00	—296 00
MASSACHUSETTS.		
Andover, a friend,	25 00	
Amherst, Emma W. Beaman,	10 00	
Bolton, a teacher,	2 00	
Boston, Rev. F. R. Abbe, 1,000; a free-will offering, 100;	1,100 00	
Cambridgeport, S. B. D. 1; M. B. R. 1;	2 00	
Chelsea, 1st ch. 1; A. M. Dutch, 5; "For the debt," 1.50;	7 50	
Conway, a friend of missions,	10 00	
Danvers, Mrs. M. E. Peabody,	2 00	
Douglas, S. Balcombe,	1 00	
Easthampton, a friend,	1 00	
East Hawley, a friend,	2 00	
Edgartown, Theodore Fisher,	1 00	
Framingham, Plymouth Cong. ch. and so.	62 00	
Haverhill, Mrs. W. Ordway,	15 00	
Ipswich, Friends in 1st church,	5 00	
Marshfield, 1st church, R. S.	2 00	
Monson, Rev. D. N. Coburn,	5 00	
Newburyport, C. H. Coffin,	100 00	
Newton, Eliot ch. and so.	92 00	
Randolph, S. B. A.	10 00	
Saxonville, Rev. Charles Jones,	3 00	
Westboro, C. B. Kittredge,	5 00	
Williamsburg, Cong. ch. and so.	30 00	
Winchendon, E. H. Sylvester,	1 00	
Worcester, James White,	500 00	—2,821 50
RHODE ISLAND.		
Pawtucket, a friend,	5 00	
Providence, N. W. Williams,	5 00	—10 00
CONNECTICUT.		
Colchester, Rev. S. G. Willard,	5 00	
Ellington, Mary I. K. Gilbert,	10 00	
Lebanon, Five friends,	37 00	
Middle Haddam, 2d Cong. ch. and so.	20 00	
New London, Henry P. Haven,	100 00	
Norwich, Mrs. H. Colton,	1 00	
Suffield, a friend,	10 00	—183 00
NEW YORK.		
Binghamton, Mrs. B. A. Lee,	10 00	
Delhi, Z. Dennis,	1 00	
Franklin, Infant class,	1 00	
Haverstraw, Mrs. F. A. Pratt,	1 00	
New York, S. T. Gordon, add'l, 10; H. T. Storrs, 1;	11 00	
South Salem, E. Beers,	2 00	
Tarrytown, Eliza A. Lyon,	5 00	
——, M. M.	5 00	—36 00
PENNSYLVANIA.		
Philadelphia, Charles Burnham,	100 00	
ILLINOIS.		
Chicago, Carrie Patton's s. s. class,	5 29	
Geneseo, Charles Perry,	10 00	
Kewanee, Mrs. H. T. Lay,	250 00	
Morrison, Rev. E. G. Smith,	25 00	
Wheaton, For the debt,	2 00	—292 29
IOWA.		
Fort Madison, Francis Sawyer,	5 00	
Magnolia, Friends,	4 00	
Marion, Mrs. R. D. Stephens,	10 00	
Newton, Cong. ch. and so.	10 00	
Wheatland, Rev. H. L. Stanley,	5 00	—34 00
WISCONSIN.		
Bristol, Rev. Thomas Gillespie,	100 00	
Union Grove, a friend,	40 00	—140 00
——, ——, a Home Missionary's wife,	2 00	
MINNESOTA.		
Minneapolis, Plymouth ch. 200, — of wh. 71 37 ack'd in general donations (see January "Herald"), and 125 for "Debt" (see December "Herald"), 100 of which for American Indians.		
DAKOTA TERRITORY.		
Fort Sully, George Betts, (Rev. S. R. Riggs paid at Annual Meeting and incorrectly acknowledged, 10).	5 00	
CANADA.		
Sherbrooke, Union Woman's Board of Missions,	28 53	
TURKEY.		
Erzroom, Rev. M. P. Parmelee, Mrs. Julia Par-		

melee, Addie, Baby Belle, and Miss C. O. Van
Duzee, \$1 each, 5 00
Received for the "Debt" in December, \$3,982 32

Previously acknowledged (see January
"Herald"), 31,294 14
\$35,276 46

DONATIONS RECEIVED IN DECEMBER.

MAINE.

Cumberland county.
Brunswick, 1st Cong. ch. and so.,
add'l, 53, m. c. 9; 62 00
Gorham, Cong. ch. and so. 13.50; a
friend, 10; 23 50
Portland, High st. ch. and so. 200;
Plymouth ch. and so. 29.57; St.
Lawrence st. ch. and so. 14.65;
State st. ch. m. c. 8.94; N. Brown,
5; 258 16
Westbrook, 2d Cong. ch. and so. 30 10
Yarmouth, 1st Cong. ch. and so.
m. c. 19 27—393 03
Lincoln and Sagadahoc counties.
Bath, Henry E. Palmer, 49 00
Penobscot co. Aux. Soc. E. F. Duren,
Tr.
Bangor, Central Cong. ch. and so. 300 00
Brewer, 1st Cong. ch. and so. 13 00—313 00
Piscataquis county.
Monson, Rev. K. W. Emerson,
20 00
Waldo county.
Belfast, 1st Cong. ch. and so. 25 00
Washington county.
Cherryfield, John W. Coffin,
50 00
York county.
Biddeford, 2d Cong. ch. and so., for
Papal Lands, 14 15
York, 1st Cong. ch. and so. 12 30—26 45
876 43

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George
Kingsbury, Tr. 30 00
Keene, a friend,
Grafton county.
Bristol, Cong. ch. and so. 6 30
Hanover, Cong. ch. and so. 21 30—27 60
Hillsboro co. Conf. of Ch's. George
Swain, Tr.
Francetown, 1st Cong. ch. and so. 3 50
Hancock, Cong. ch. and so. 25 00
Nashua, 1st Cong. ch. and so. 17 06
New Boston, Mrs. Mary Dodge, 4; J
N. Dodge, 3; 7 00—52 66
Merrimac co. Aux. Society.
Concord, South Cong. ch. and so., to
constitute G. C. LANCASTER, H. M.,
151.83; a friend, 25; 176 88
Dunbarton, Cong. ch. and so. 40 00
Fisherville, Agnes Buchanan,
3 00
Loudon, Cong. ch. and so. 5 00
New London, Mrs. L. M. Trussell,
10 00
Sanbornton, a friend,
10 00—244 88
Rockingham county.
Chester, Cong. ch. and so. 101.72;
Emily J. Hazelton, 10, to const.
JONATHAN PRESSEY, H. M. 111 72
Exeter, Union m. c. 7 20—118 92
Sullivan co. Aux. Soc. N. W. God-
dard, Tr.
Claremont, Cong. ch. and so. 8 96
Meriden, N. Barrows,
5 00—13 96
488 02
Legacies.—Deerfield, Mary A. Brown,
by Stephen Brown, Ex'r, 200 00
688 02

VERMONT.

Addison county.
Bridport, Cong. ch. and so. 77 35
Bristol, Rev. S. Morgan,
1 00
Middlebury, Cong. ch. and so., for
Papal Lands, 75 58
New Haven, Cong. ch. and so. m. c.
5; Fordyce Nash, 10; 15 00
Orwell, Lovisa Root,
10 00—178 93

Bennington county.
Peru, Mrs. N. W. Haynes, 90
Essex county.
Granby and Victory, Cong. ch. and so. 14 25
Lamoille county.
Johnson, 1st Cong. ch. and so. 17 35
Orleans county.
Newport, Cong. ch. and so. 8 85
Rutland county.
Benson, Cong. ch. and so. 10 44
Hubbardton, a friend, 1 00—11 44
Windham co. Aux. Soc. C. F. Thomp-
son, Tr.
Brattleboro, Cen. ch. m. c. 86.16;
ditto for Papal Lands, 67.50; 143 66
Grafton, Cong. ch. and so. 49 00
West Brattleboro, Cong. ch. and so. 22 76
Wilmington, Cong. ch. and so. 5 67—212 09
Windsor co. Aux. Soc. Rev. C. B.
Drake and J. Steele, Tr's. 9 75
Norwich, Cong. ch. and so. m. c.
—, a missionary, 14 80
468 36
Legacies.—Grafton, Mrs. Lucy Barrett, by
G. M. Barrett, Ex'r, add'l, 324 92
793 23

MASSACHUSETTS.

Barnstable county.
Harwichport, Pilgrim ch. and so. 20 00
West Barnstable, Cong. ch. and so. 10 00—30 00
Berkshire county.
Lenox, Cong. ch. and so. 20 80
Pittsfield, South Cong. ch. and so.,
to const. Rev. WILLIAM CARRUTH-
ERS, H. M. 76 75—97 55
Bristol county.
Attleboro Falls, Cen. Cong. ch. and
so. 13 80
Fall River, Cen. Cong. ch. and so.
m. c., for Papal Lands, 52 08
Freetown, Cong. ch. and so. 12 50—78 88
Brookfield Ass'n. William Hyde, Tr.
Dudley, Cong. ch. and so., in part,
2; C. E. Kimball, 10; 12 00
Hardwick, Cong. ch. and so. 3 50
Stockbridge, Cong. ch. and so. 106 87
Warren, Cong. ch. and so. 77 86—200 23
Dukes and Nantucket counties.
Edgartown, G. G. 5 00
Vineyard Haven, W. Crocker,
10 00—15 00
Essex county.
Andover, Chapel ch., J. W. P., 1; a
friend, 1; 2 00
Lawrence, Lawrence st. ch. and so., to
const. C. G. CARLETON, H. M. 75; 213 48
Methuen, 1st Cong. ch. and so. m. c. 53 60
North Andover, Cong. ch. and so.,
add'l, 20 00—294 68
Essex co. North.
Haverhill, West Cong. ch. and so. 10 00
Ipswich, 1st Cong. ch. and so. 15 00—25 00
Essex co. South Conf. of Ch's. C. M.
Richardson, Tr.
Beverly, Dane st. ch. and so. 49 07
Lynn, North ch. and so. 31 11
Middleton, E. S. Phelps,
13 00
Salem, South ch. and so., for Papal
Lands, 73.75; Tabernacle ch. and
so. m. c., for Papal Lands, 54.70;
a deceased friend, 10; 138 45
Saugus Centre, Cong. ch. and so. 10 05—241 68
Franklin co. Aux. Soc. William F.
Root, Tr.
West Haverly, W. Baker, 1 00
Hampshire county Aux. Society.
Amherst, College ch. 146.68; Prof.

J. H. Seelye, 200; K., of wh. 10 for Austria, 20;	366 68	Walnut Avenue ch. and so.	618 71
Easthampton, Payson ch. and so. m. c., for 1875, 123; 1st Cong. ch. and so. 43.59;	171 59	To Woman's Board,	63 65—682 36
Goshen, Daniel Williams,	5 00	Central ch. and so. (Jamaica Plain),	322 46
Hadley, Russell ch. and so. m. c.	10 41	To Woman's Board,	327 10—649 56
Indian Orchard, Cong. ch. and so.	5 00	Maverick ch. and so.	238 00
Monson, Cong. ch. and so., for Pastor Thomas, 50.36; ditto for Papal Lands, 55.45;	105 81	To Woman's Board,	356 25—644 25
Northampton, 1st Cong. ch. and so., for Papal Lands, 98.86; ditto m. c. 57.69; Edwards ch. and so., for Papal Lands, 50.43; ditto m. c. 33.96; W. 202.95; a friend, 10;	453 94	Berkeley st. ch. and so.	519 52
Springfield, 1st Cong. ch. and so.	94 07	To Woman's Board,	103 60—623 12
Westfield, 1st Cong. ch. and so.	154 96—1,367 46	South Evan ch. and so. (West Roxbury),	250 63
Middlesex county.		To Woman's Board,	212 00—471 63
Auburndale, Cong. ch. and so. (of wh. 106.80 m. c.)	566 55	Highland ch. and so.	308 55
Burlington, A. S. Hudson,	2 50	To Woman's Board,	127 07—435 63
Cambridge, Shepard ch. and so. 410; a friend, 10;	420 00	Vine st. ch. and so.	273 00
Cambridgeport, Prospect st. ch. m. c.	30 72	Village ch. and so. (Dorchester),	83 03
Concord, Cong. ch. and so.	35 91	To Woman's Board,	95 55—183 58
Framingham, Plymouth ch. and so. (of wh. 24.81 for Papal Lands),	124 81	E. st. ch. and so.	100 00
Holliston, 1st Cong. ch. and so. m. c.	54 05	To Woman's Board,	51 77—151 77
Lowell, John st. ch. and so.	4 33	1st ch. and so. (Charlestown),	140 23
Malden, Cong. ch. and so., balance m. c.	17 94	Cottage st. ch. and so.	101 75
Melrose, Cong. ch. and so.	10 20	Salem and Mariuer's ch. and so.	91 23
Natick, 1st Cong. ch. and so. 9.05; S. E. Hammond, 50;	59 05	Trinity ch. and so. (Nepouset),	51 53
Newton, a friend,	10 00	To Woman's Board,	20 00—71 53
Newton Highlands, Cong. ch. and so.	44 04	Chambers st. ch. and so.	30 76
Reading, Mrs. Sally P. Wakefield,	3 00	Holland ch. and so.	22 61
Somerville, Franklin st. ch. and so. m. c.	15 43	Old Colony Mission Sabbath-school, to Woman's Board,	30 00
South Framingham, Cong. ch. and so.	20 00	Miscellaneous, Woman's Board,	1,382 92
West Somerville, Cong. ch. and so.	70	Joshua Bates, 10; Other donations and legacies, particulars of which have been acknowledged,	8,125 00—9,468 92
Winchester, Cong. ch. and so.	122 44—1,541 72		
Middlesex Union.		Acknowledged elsewhere,	48 538 26
Fitchburg, D. B. Thurston,	1 00		47,769 86
Norfolk county.			783 40
Braintree, 1st Cong. ch. and so. m. c.	14 50	Chelsea, 1st Cong. ch. and so., of wh. 50c. for Papal Lands,	138 96—917 09
Brookline, Harvard ch. and so., add'l, 50, m. c. 22.11;	73 11	Worcester co. North.	
Grantville, Rev. F. B. Perkins,	15 00	Templeton, Trin. ch. and so., of wh. 9.51 m. c.	85 51
Medfield, 2d Cong. ch. and so. m. c.	6 40	Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Quincy, B. C. H.	100 00	Holden, Gents' Asso'n, 36.94; Ladies' Asso'n, 38.66; m. c. 34.75;	110 35
Sharon, Cong. ch. and so. (of wh. 7.41 for Papal Lands),	27 03	Leicester, Cong. ch. and so., add'l,	1 00
Wellesley, Cong. ch. and so.	34 61—269 65	Shrewsbury, Cong. ch. and so.	47 15
Old Colony Auxiliary.		Southboro, Pilgrim ch. and so. m. c.	30 56
New Bedford, Friends,	5 00	West Rutland, Otis Demond,	10 00
Plymouth county.		Worcester, Salem st. ch. and so. 104; Old South ch. and so. 55.17; N. T. Meriam, 2;	162 17—361 23
Abington, 1st Cong. ch. and so.	26 83	Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Campello, a friend,	20 00	Milford, A. G. Underwood,	20 00
Rockland, Cong. ch. and so., to constitute Rev. A. W. Westgate, II. M.	65 00—111 83	Upton, 1st Cong. ch. and so.	15 10—35 10
Suffolk county.			5,678 51
Boston.—Summary for 1875:—		Legacies.—Andover, Mrs. Mary C. Pierson, by J. O. Pierson,	500 00
Old South ch. and so.	6,804 04	North Adams, Mrs. Sarah T. Paul, by Mrs. J. C. Goodrich,	25 00
To Woman's Board,	380 00—7,184 04	Walpole, Mrs. Abigail Reed, by N. B. Edwards, Ex'r,	500 00—1,025 00
Central ch. and so.	3,834 33		6,703 51
To Woman's Board,	1,307 75—5,142 08		
Park st. ch. and so.	3,843 79		
To Woman's Board,	390 05—4,233 84		
Shawmut ch. and so.	3,379 14		
To Woman's Board,	854 65—4,233 79		
Mt. Vernon ch. and so.	2,213 10		
To Woman's Board,	634 55—2,847 65		
Union ch. and so.	1,938 46		
To Woman's Board,	550 50—2,483 96		
Phillips ch. and so.	1,592 39		
To Woman's Board,	746 00—2,338 39		
2d Dorchester ch. and so.	1,348 92		
To Woman's Board,	517 50—1,866 42		
Winthrop ch. and so. (Charlestown),	1,397 19		
To Woman's Board,	124 73—1,521 92		
Eliot ch. and so.	887 57		
To Woman's Board,	403 75—1,291 32		

RHODE ISLAND.

Providence, Maria Eddy,

20 00

CONNECTICUT.

Fairfield county.

Bridgeport, Park st. ch. and so. 23 25
 Danbury, Samuel Talcott, 10 00
 Georgetown, Cong. ch. and so. 11 00
 Green's Farms, Cong. ch. and so. 96 50
 Greenwich, 2d Cong. ch. and so. 535 00
 North Greenwich, Cong. ch. and so., to const. WILLIAM B. KNAPP, II. M. 156 00

Redding, Cong. ch. and so.	21 43--853 18
Hartford county. B. W. Parsons, Tr.	
Avon, Cong. ch. and so.	41 00
Berlin, 2d Cong. ch. and so.	19 82
Canton Centre, Cong. ch. and so.	5 65
East Granby, Cong. ch. and so.	8 40
Farmington, Cong. ch. and so.	
348.95, m. c. 32.35;	381 30
Hartford, Asylum Hill ch. and so.	
716; Wethersfield Ave. ch. and so.	
33.76; Center ch. and so. m. c.	
7.15; Talcott st. ch. and so.	
8.60; W. L. Bemis, 20;	780 51
Manchester, 1st Cong. ch. and so.	103 25
Newington, Gents' Society, 57; Ladies' Society, 92.29; m. c. 32.09;	
A. W. B., a thank-offering, 10;	191 38
Plantsville, Cong. ch. and so.	
137.31, less express, 40c.	136 91
Poquonnock, Cong. ch. and so.	42 00
Rocky Hill, Cong. ch. and so.	152 00
South Glastenbury, Cong. ch. and so. m. c.	5 38
West Avon, Cong. ch. and so. 5; C. C. Day, 5;	10 00
Windsor, Cong. ch. and so. m. c.	11 91
Windsor Locks, Cong. ch. and so., to const. Mrs. C. H. DEXTER and Mrs. E. H. WOODS, H. M.	280 23-2,219 74
Litchfield county. G. C. Woodruff, Tr.	
Bridgewater, Cong. ch. and so.	3 00
Canaan, Mrs. Fanny S. Cowles,	3 00
Kent, 1st Cong. ch. and so.	30 41
Litchfield, Anniversary Collections,	16 00
Milton, Cong. ch. and so.	13 50
Morris, Cong. ch. and so. 69, m. c. 15.61;	84 61
New Milford, Cong. ch. and so. 257.20; Two friends, 15; a friend, 10;	282 20
New Preston, Cong. ch. and so.	40 00
Norfolk, Cong. ch. and so.	470 00
North Canaan, Cong. ch. and so.	32 40
Thomaston, Cong. ch. and so.	62 68
West Winsted, 2d Cong. ch. and so.	80 07-1 117 77
Middlesex county. E. C. Hungerford, Tr.	
Essex, Cong. ch. and so., to const. Rev. A. S. GARDNER, H. M.	50 00
Haddam, Cong. ch. and so., with other dona., to const. M. J. CALLAN, H. M.	60 00
Higganum, Cong. ch. and so. 10; Catharine Huntington, 2;	12 00
Middle Haddam, 2d Cong. ch. and so.	21 65
Middletown, 1st Cong. ch. and so. 26; 3d Cong. ch. and so. 18.16; J. F. Huber, for Madura, 1;	45 16
Old Saybrook, Cong. ch. and so.	14 30
Saybrook, 2d Cong. ch. and so. 16.75; Two sisters, 10;	26 75--219 88
New Haven county. F. T. Jarman, Agent.	
Ansonia, Cong. ch. and so.	5 00
Guilford, 1st Cong. ch. and so.	62 00
Madison, Cong. ch. m. c. 17.10; Ladies' Miss. Society, 50;	67 10
New Haven, 1st Cong. ch. and so. 321, m. c. 21.15; College st. ch. and so., to const. S. B. OVATT and Mrs. WILLIAM R. GUERNYAT, H. M., 236.33; North ch. m. c. 16.15; H. N. D., 10; A. C. C., avails of ear-rings, 1; East Cong. ch. and so. 25; Ch of the Redeemer, add'l, 10; J. E. Bissell, 10;	650 63
North Haven, Cong. ch. and so. 88.68; m. c. 65.80, to const. E. L. GOODYEAR, H. M.	154 48
Orange, Cong. ch. and so.	18 58
South Britain, Cong. ch. and so. m. c.	50 10
Southbury, Cong. ch. and so.	40 00
Wallingford, Cong. ch. and so.	61 60
West Haven, Cong. ch. and so. m. c.	6 00-1,115 39
New London county. C. Butler and L. A. Hyde, Trs.	
Bozrah, Rev. N. S. Hunt and family,	20 00
Colchester, 1st Cong. ch. and so.	216 20

New London, 1st Cong. ch. and so. m. c. 102.07; L., for Papal Lands, 5;	107 07--343 27
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch. and so.	92 25
Ellington, Erastus Talcott,	50 00
Gilead, Ladies' and Gents' Asso'n, with other dona., to const. S. B. DICKINSON, H. M.	75 00
Hebron, Cong. ch. and so. 15.63; B. A. Bissell, 10;	25 63
Mansfield Centre, 1st Cong. ch. and so.	90 00
North Mansfield, Cong. ch. and so. 24.48, m. c. 11.16;	35 64
Rockville, 1st Cong. ch. and so.	13 42
Vernon Centre, Gents' Asso'n, 6.75; Ladies' ditto, 41.12;	47 87--429 81
	6,299 02
Legacies.—South Windsor, Rev. Levi Smith, by Rev. A. C. and William Thompson, Ex'rs,	500 00
	6,799 02

NEW YORK.

Barryville, Cong. ch. and so.	1 40
Brooklyn, Clinton Avenue ch. and so. 133.33; Union ch. and so. 35; Myrtle st. ch. m. c. 5.80;	174 13
Buffalo, Westminster Presb. ch. 5; George W. Cotton, 9;	14 00
Clinton, an offering to the Lord,	3 00
Crown Point, George Page,	25 00
East Bloomfield, Cong. ch. and so.	102 50
Fairport, Cong. ch. and so.,	100 00
Hamilton, Cong. ch. and so., to const. Rev. R. T. Cross, H. M.	50 50
Hancock, 1st Cong. ch. and so.	20 00
Hartford, Rev. George L. Edwards,	20 00
Helena, Linus Kibbe,	20 00
Ithaca, Cong. ch. and so.	40 00
Keeseville, J. W. Davis, 5; Martin Finch, 4; J. N. Macomber, 1;	10 00
Mexico, 1st Presb. church,	60 37
Moravia, 1st Cong. ch. and so.	26 29
New York, Broadway Tabernacle ch. 1,261.74; Mrs. E. P. Woolsey, 300; Rev. C. P. B. and wife, 30; Thos. Ritter, 25; Hannah Ireland, 20; Mrs. E. M. Mack, 10; Prof. D. F. Martin, 5;	1,651 74
Otisco, Cong. ch. and so.	17 81
Potsdam, Mrs. Abner Clark,	20 00
Waterfalls, Mary Halsey,	1 00-2,347 74

Legacies.—Piermont, Mrs. R. T. Lord, by Rev. A. C. and William Thompson, Ex'rs,	1,079 50
	3,427 24

NEW JERSEY.

Bricksburg, Pres. ch. m. c.	12 55
Mendham, Mrs. J. Spaulding,	1 00
Montclair, Cong. ch. and so.	233 41
Princeton, H. C. H.	5 00--251 96

PENNSYLVANIA.

Philadelphia, Miss K. M. Linnard,	30 00
Waterford, Mrs. C. Burrows,	1 00--31 00

Legacies.—Philadelphia, Benjamin Naglee, by Edward Patteson, Ex'r; 1,000 less tax,	969 70
	1,000 70

ARKANSAS.

Little Rock, E. P. Caruthers,	10 00
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TEXAS.

San Antonio, S. M. N.	3 00
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OHIO.

Belpre, Cong. ch. and so.	20 67
Cleveland, Euclid Avenue ch. and so.	28 94
Conneaut, Cong. ch. and so.	30 00
Edinburg, Cong. ch. and so.	40 00
Lebanon, Alfred Holbrook,	30 00
Litchfield, Cong. ch. and so.	17 00
Marblehead, Cong. ch. and so.	7 00
Milan, Presb. church,	62 03
Pittsfield, Cong. ch. and so.	10 25
Rootstown, Cong. ch. and so.	14 00

Steuben, Mrs. M. M. Atherton,	5 00
Twinsburg, Cong. ch. and so., for Pa-	
pal Lands,	17 00
Wakeman, 2d Cong. ch. and so.	30 00
Walnut Hills, Mrs. C. Bates,	5 30
Wellington, Cong. ch. and so.	28 02—345 13

INDIANA.

Fort Wayne, Plymouth ch. and so.	25 00
Terre Haute, Mary H. Ross, for work of	
Rev. G. C. Knapp, Bitlis,	5 00—30 00

Legacies. — Monroeville, Elihu Baldwin, part	
avails of land, 1,575, less costs,	1,331 95
	1,361 95

ILLINOIS.

Canton, Cong. ch. and so.	43 00
Chenoa, D. J. Poor and wife,	10 00
Chicago, 1st Cong. ch. and so. (of wh.	
from H. Z. Culver, to const. P. F.	
PETTBONE, H. M., 100), 607.78; New	
England ch. and so. n. c. 24 75;	632 53
Crystal Lake, S. S. Gates, to const. Rev.	
J. H. DIXON and Rev. CHARLES AB-	
BOTT, H. M.	100 00
Dixon, C. A. Davis,	5 00
Evanston, 1st Cong. ch. and so.	71 87
Glencoe, Cong. ch. and so. m. c.	9 52
Kewanee, Cong. ch. and so.	40 60
Odell, Cong. ch. and so.	23 72
Oneida, Mrs. S. W. Ford,	10 00
Payson, Cong. ch. and so.	5 80
(Of the 89.05 ack'd from Payson in	
January "Herald," 50 was from	
E. Seymour.)	
Quincy, 1st Union Cong. ch. and so.	33 23
Rockford, Hope Brown,	2 00
Springfield, 2d Presb. ch., John M. Ma-	
son,	300 00
St. Charles, Cong. ch. and so. m. c.,	1 88
Wheaton, 1st Ch. of Christ,	30 55—1,323 00

Legacies. — Minonk, Mrs. C. H. L. Brown, by	
Rev. A. T. Norton, add'l,	94 00
	1,422 00

MICHIGAN.

Dexter, Dennis Warner, 5; Horace War-	
ner, 4;	9 00
Jackson, 1st Cong. ch. and so.	75 00
Kalamazoo, M. Heydenburk,	10 00
Port Huron, Cong. ch. and so.	9 31
Pottersville, Mrs. B. Landers,	5 00—108 31

MISSOURI.

Delavan, Cong. ch. and so.	32 63
Fort Atkinson, Cong. ch. and so.	39 11
Independence, Harriett N. Pixley,	10 00
Lancaster, Cong. ch. and so.	21 45
Memphis, Cong. ch. and so.	4 00
Rosendale, Welsh Cong. ch. and so.,	
for Mexico,	11 10
St. Louis, Pilgrim ch. and so.	221 90—340 19

MINNESOTA.

Afton, Cong. ch. and so.	11 85
Hancock, Cong. ch. and so.	2 55
Hastings, C. S. Campbell,	3 00
Minneapolis, 2d Cong. ch. and so.	9 47
Sauk Centre, Cong. ch. and so.	12 00
Smithfield, J. Kopp,	5 00
St. Paul, Plymouth ch. and so.	49 30—93 17

IOWA.

Chester, Cong. ch. and so.	27 30
Dunlap, Cong. ch. and so.	5 75
Fairfax, Cong. ch. and so.	7 50
Kellogg, Cong. ch. and so.	16 60
Newton, Cong. ch. and so.	23 03
Osage, Cong. ch. and so.	10 00—95 13

WISCONSIN.

Madison, 1st Cong. ch. and so.	57 90
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KANSAS.

Junction City, Rev. I. Jacobus,	7 00
Millwood, Charles S. Foster,	10 00—17 00

NEBRASKA.

—, a friend,	10 00
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COLORADO TERRITORY.

Greeley, a friend,	1 00
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DAKOTA TERRITORY.

Yankton, Cong. ch. and so.	20 00
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CANADA.

Province of Quebec. —	
Sherbrooke, Cong. ch. and so. 92; Rev. A.	
Duff, Jr., 8, to const. CHARLES BROOKS,	
H. M.	100 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, Donald Currie & Co. £5,	27 23
Sandwich Islands, Lihue, Mrs. Mary S. Rice	
(10 for Papal Lands),	20 00
Turkey, Aintah, Miss Corinna Shattuck,	18 00

MISSION SCHOOL FOR WOMEN.

Mrs. B. E. Bates, Boston, *Treasurer.*

For Outfit of Clarissa H. Pratt	
(Mardin, Turkey),	325 00
Outfit of Ellen C. Parsons, in	
part (Constantinople),	258 14
Outfit and traveling expenses	
of Frances A. Stevens (Ja-	
pan),	588 33
Traveling expenses of Justina	
E. Wheeler (Japan),	549 53
Zulu Mission,	1,844 00
Mission to European Turkey,	810 00
“ Western Turkey,	12,665 47
“ Central Turkey,	2,823 00
“ Eastern Turkey,	4,316 00
Mahratta Mission,	5,488 00
Madura Mission,	4,613 50
Ceylon Mission,	3,266 50
Foochow Mission,	1,841 00
North China Mission,	489 00
Mission to Japan,	4,076 00
Dakota Missions,	1,600 00
Mission to Northern Mexico,	722 00
“ Austria,	606 00
	46,881 47
Less, acknowledged elsewhere,	470 60—46,410 87

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Central Cong. s. s. 30; Clin-	
ton Cong. s. s. 60c.;	30 60
NEW HAMPSHIRE.—Campton, Cong. s. s., to	
const. E. A. HODGSON, H. M., 63 31; Fish-	
erville, Cong. s. s., for schools under care	
of Rev. S. W. Howland, Ceylon, 50; Kings-	
ton, Cong. s. s. 6.50; Milton Mills, Cong. s.	
s. 12; Troy, Cong. s. s. 10.50; Wolfboro,	
Anne S. Banfield, 55;	197 31
VERMONT.—Enosburg, Cong. s. s. 4.25; Mont-	
gomery, Cong. s. s. 5; Norwich, Cong. s. s.	
24.25; Thetford, Cong. s. s. for a student	
at Erzroom, 55; Westminster West, Cong.	
s. s. 10;	98 50
MASSACHUSETTS.—Leicester, 1st Cong. s. s.	
25.95; Westport, Pac. Union, s. s. 7.33;	33 28
CONNECTICUT.—Colchester, Cong. s. s. 51 86;	
Columbia, Cong. s. s., with other dona., to	
const. JOSEPH HUTCHINS, H. M., 30; Elling-	
ton, Cong. s. s., for Harport Seminary,	
23.14; Washington, Cong. s. s. 6.48;	111 48
NEW YORK.—Moravia, Cong. s. s. 5.87; Troy,	
a Christmas gift from a little girl, five years	
old, 10c.; Walton, 1st Cong. s. s. 25.57;	31 54
MARYLAND.—Baltimore, 1st Cong. s. s., for	
Sadee,	25 00
ILLINOIS.—Aurora, Primary class, N. E. s. s.	8 00
Donations received in December,	66,031 83
“ for the Debt “	3,982 32
Legacies “	5,525 07
	\$75,539 22

Total, from September 1st to
December 31st, \$160,180 42

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